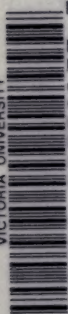


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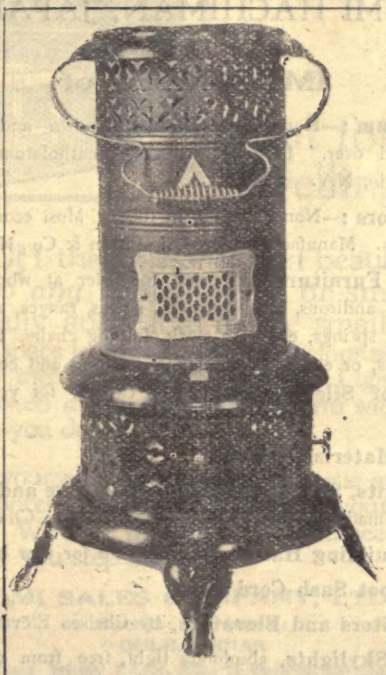
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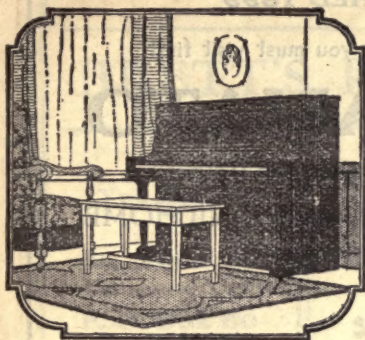
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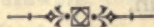
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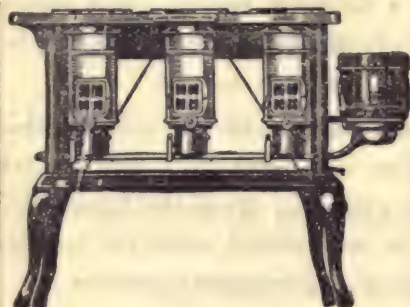
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THE
CHRISTIAN MOVEMENT
in
JAPAN
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A
YEAR BOOK
OF
CHRISTIAN WORK

TWENTIETH ANNUAL ISSUE

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PREFACE

IT was the purpose of the editors of the twentieth volume of the Christian Movement to make it worthy of its predecessors. While annual publications naturally resemble each other, yet each book has some special features, so the volume for 1922 presents aspects of the work which have hitherto not appeared. A series of articles on other people in Japan proper and one on the Formosan Aborigines, will be read with much interest, since these show that Japan too is somewhat of a racial smelting pot, and is grappling with the problem of race assimilation like her sister nations to the West. We very much regret that owing to an accident which befell the missionary who had promised to write an article on the Luchuans, these people do not appear in the present series, but they will no doubt find a place in some future volume. The teaching of ethics in government schools is another subject of absorbing interest to those who wish to understand Japanese life.

It is not possible nor necessary to cover all phases of Christian work in every annual publication; however, the medical work carried on in Japan under mission auspices deserves space in a book of this kind, especially because many people are under the impression that this branch of work has largely passed into secular hands. We sincerely hope that in a future volume ample space may be given for the presentation of the work done by mission hospitals and Christian physicians.

The editors feel exceedingly grateful to all writers who by their thoughtful articles have contributed so much towards making this volume a readable book. A debt of gratitude is also due to Dr. G. W. Fulton, Secretary of the Federation of Christian Missions, for arranging matters with the publishers.

S. J. UMBREIT

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JAPAN

PART I GENERAL

1901/12

1. 18/12
2. 19/12

CHAPTER I

REVIEW OF THE YEAR

S. J. UMBREIT

The year 1921 has written a memorable chapter into Japanese history. In 1918, for the first time in modern days, an Oriental nation, regarded as one of the five great powers of the world, assisted materially in settling European problems. In 1921 Japan was one of the "Big Three" at the Washington Conference, and her delegates were more closely studied by the public than those of any other participating country. Japan has become the pivot nation upon which the future peace, not only of the Orient but also of the Occident, turns, and Japanese statesmen may well ask, "Who is sufficient for this crucial time in our national development?"

The outstanding national event of 1921 was the Crown Prince's tour to Europe. After considerable opposition and much fruitless praying on the part of the conservatives, the Crown Prince left his native land on the 3rd of March for a six months' journey abroad. While this is a unique event in Japanese annals, it is nothing unique in the world, nor must it be construed as though the rulers of this country did not have intimate knowledge of the great outside world before this. The Meiji Era, which brought Japan actually upon the stage of world history, sought to gain knowledge from all lands, but a visit to foreign countries by a Crown Prince, and close contact with foreign institutions could not but be enlightening. His Imperial Highness was born on the 29th of April, 1901, and was therefore in

his 21st year when this momentous journey was undertaken. According to all reports, the Crown Prince reflected great honour upon his nation and the Imperial Family. He visited England, France, Belgium, Holland and Italy, including the Vatican, and was royally received everywhere. In his message to the people upon his return, he spoke of three things which impressed him most. The first is the value of having met the leaders of Western countries. The second impression is that which he received on the battle fields of Europe, where the terrible devastations led him to "feel more keenly than ever the need for the establishment of lasting peace for the world." He also restated the enlightened policy of the Meiji Era, that since Japan has a number of things yet to learn from the countries he passed through, the nation should strive to assimilate from them everything good, and thus enrich its own splendid civilization. The newspapers talked much about changes in the Imperial Household as a consequence of the tour, but so far as outsiders can judge, no very great changes have taken place.

**The Assassination
of
Premier Hara**

Like an earthquake shock came the news that at 7.30 p.m. on the 4th of November, the great Liberal, Mr. Hara, the Premier of Japan, had been assassinated by a youth of only nineteen, in the Tokyo Central Railroad Station. Mr. Hara stands out as an unusually strong man in Japanese politics, who could brave criticism unflinchingly and steer his course undisturbed. It is unfortunate that a part of the Japanese press is so scathing in its criticisms of public men and foreign countries. Scarcely is a man elevated to the high position of Premier when incessant fault-finding fills most newspapers. Foreign countries seem to be always under fire; every move is questioned, every motive suspected, and only seldom does a paper break through the national shell and give credit to a foreign nation against its own.

That robberies and murders, constantly depicted so graphically on the stage, or shown in the cinema, have

led to murder and robbery needs not to be proven, and while we emphatically condemn the dastardly deed of the assassin, we nevertheless believe that some newspapers ought to reflect seriously as to their probable share of responsibility for such murderous thoughts in the brain of a young man not yet out of his teens. It seems almost impossible for a comparatively inexperienced workman to arouse sufficient courage to do such a deed, but, as investigation has shown, he was instigated by accomplices, and the almost daily criticism of the press no doubt poured oil upon the fire burning in his heart. So many assassinations have taken place lately that we must look for some common explanation. There seem to be many brooding, unbalanced young men in the country, who might change their wilful careers if those above them would practise the morals they preach. When, however, teachers and public lecturers, who should be an example to the rising, struggling young men, live on a low moral plane, it is not surprising that those young men go astray.

The late Premier was in his 56th year, and though repeatedly offered titles, he remained a commoner all his life. Like many young men, he came to Tokyo (from Morioka, an inland city) to attend school and thus prepare himself for a useful career. For a number of years he was engaged in the newspaper business, but gradually became interested in politics, held the position of consul in Tientsin, then was chargé d'affaires in Paris, and thus gradually rose to the highest position attainable by a Japanese subject.

The successor to Mr. Hara is Vis-
The New Premier count Korekiyo Takahashi, a progressive and experienced statesman, from whose utterances one concludes that he understands home problems as well as those which link the nation to its neighbours. On the ever growing and pressing question of socialism he has this to say: "Our laws must be altered. Under our statutes property is given every consideration and the individual gets comparatively little recognition. This must be rectified before we have

begun to handle radical ideas properly." A statement like the above from the Prime Minister augurs well for the solution of the difficulties between capital and labour in this country.

The new Premier was born in 1854 in Sendai. After a visit to America, he graduated from a Japanese University and entered public life as an official in the Department of Education. In 1888, through a German speculator, he was induced to go to Mexico and invest in silver mines, but failed. The experience, however, was not in vain, for later he became the first president of the Bank of Japan. After this his promotion was rapid. In 1908 he was made a Baron, in 1914 he became Minister of Finance, and in 1921, Prime Minister of Japan. About two months before the assassination of Premier Hara, a book appeared from the pen of the present Premier, in which the abolition of the General Staff Office and the Minister of Education is advocated. This book was severely criticized, but now a strong movement is on foot, urging the Viscount to put his theories, especially regarding the General Staff Office, into practice.

The Emperor's Health

For a number of years there were rumours about the serious condition of the Emperor's health, but not until the 4th of October was it generally known that he was not gaining ground, but rather declining in strength. His Majesty has always had a frail physique, but owing to the excellent care of leading physicians he was able to succeed to the throne and rule the country during the most troublesome times of the world's history. On the 5th of October an official bulletin stated: "The power of concentration and memory are weakened, and his Majesty's general condition is anything but satisfactory, although subject to fluctuations from time to time." On the 25th of November the following Imperial Rescript was issued, signed by the Emperor: "It is hereby declared that, in consideration of our inability to conduct in Person the affairs of State, owing to our long continued indisposition, the

Imperial Crown Prince Hirohito has this day, after due deliberation of the Imperial Family Council, been constituted Regent." While there was a universal expression of sorrow over the condition of the Emperor's health, which made such a change necessary, the country is truly happy to have for its Regent the Crown Prince Hirohito.

The Diet

The 54th Imperial Diet opened on the 24th of December. The Prince Regent read the Imperial Edict opening the session. This was his first appearance in state as Regent. His procession to and from the Diet building in no way differed from that of the Emperor, except that there were fewer guards.

**The Progress
of Representative
Government**

To some observers, representative government in Japan is progressing all too slowly, due, it is said, to paternalism and the family and class system, hoary with age, on account of which it is difficult to construct a real constitutional government. When in 1890 constitutional government was put into operation, it had bitter opponents who fought stubbornly against a representative regime, and have claimed rights which, though unconstitutional, they exercise arbitrarily. For example, the reactionaries opposed party Cabinets, which meant the exclusion of party men from the Ministerial posts, and not until after a tremendous fight by the Liberals did a Party Cabinet materialize in 1891, which caused the Bureaucrats to renew their fight with fresh vigour.

Among the steps towards Liberalism in politics, it may be mentioned that the regulation limiting the Governors-General of Kwantung, Korea and Formosa to military men has been abolished. At present these three officials rule as civilians. We are also informed that the regulation according to which all male members of the Imperial Family and all Princes of the Blood must receive a military education and become officers of the army or navy, is to be abolished, and that the Princes may be educated as they wish.

The Death of
Marquis Okuma

With the death of Marquis Okuma on the 10th of January, 1922, one of the few living links connecting ancient with modern Japan was severed. When Mr. Shigenobu Okuma was fifteen years of age, Commodore Perry's fleet appeared in Japanese waters, and marked the beginnings of a national transformation unparalleled in history. The Marquis lived to see his country emerge from its medieval shell to become one of the five great powers of the world. From the Restoration to his 82nd year, Okuma was a powerful figure on the stage of Japanese politics. He occupied nearly every position in the Imperial Cabinet, including two Premierships. When not in office, he flourished as the leader of the Opposition, which brought him much enmity from men in high office. As a statesman he was progressive; by the founding of the Waseda University he manifested a generous interest in universal education; in religious matters he was exceedingly liberal, feeling himself equally at home on the Buddhist, Shinto or Christian platform. He was a prolific contributor to current literature, a ready talker, a much desired public speaker, who was always listened to with great respect. He was ever ready to lend his ear to new projects or inventions, including not a few fads. Marquis Okuma trusted the common people and assisted generously every movement that made for the uplift of the masses. In private morals, he was far above the average among his compeers. As is well known, the departed statesman, when Premier, became president of the Patrons' Association, which so splendidly entertained the World's Eighth Sunday School Convention in Tokyo. The sage of Waseda, as he was so frequently called, counted among his many friends not a few missionaries, always spoke a good word on behalf of their work, and frequently, when speaking of the progress of his country, mentioned the contribution missionaries were making for the advancement of Japan. Truly a great character has passed from the stage of action, whose name and deeds will be increasingly remembered as God unrolls the

pages of future history.

Twenty two days after the departure of Marquis Okuma, Prince Aritomo Yamagata, an Elder Statesman and a great Conservative, answered the final summons, on the 1st of February, 1922. Since the Restoration in 1868, Prince Yamagata was the central figure in the military circles of his country, and with his "blood and iron" policy contributed not a little toward giving Japan the reputation of being a militaristic government. Few men in history have for so many years either directly or indirectly been masters of their country's destiny as the late Prince. Born in 1838, a true samurai of the Chōshū clan, he adopted a military career, took part in many civil strifes, and, since he acquitted himself splendidly as a man of the sword, was rapidly promoted until, in 1894, at the outbreak of the Sino-Japanese war, he became commander-in-chief but was obliged to retire after a short period of service on account of declining health. The Elder Statesman then turned his tremendous will-power toward home politics, and became the leader of the conservative element. He occupied nearly every position in the cabinet, including two premierships, was frequently sent abroad on diplomatic and military missions, and proved himself a stern servant of the Emperor. Through him the Prussian military system, which greatly appealed to his austere nature, was largely incorporated into the military system of Japan; and the system of local self-government, which he found in vogue in Germany, was introduced by him into this country and, with some recent changes, is still in operation in cities, prefectures and smaller communities. Fate decreed that he should not have a brilliant career as a soldier on the field of battle; and because of his uncompromising temperament his work as a constructive statesman, too, cannot be regarded as very permanent. While the Prince lay dying, the House of Representatives was considering a proposition to cut down the army by fifty per cent; and Japan accepted the naval holiday and the partial disarmament

program when the gloom of death was encircling the pillow of the great military chieftain. He made Cabinets and caused them to fall. Always unalterably opposed to party Cabinets, he ruthlessly thwarted the will of the majority. As one of the Elder Statesman, for whom the constitution makes no provision, he ruled the country, supported by the military clique. However, since he was the incarnation of conservatism, he no doubt served as strong ballast to the ship of state, during the great constructive period of his nation's history.

Universal Male Suffrage, ardently advocated throughout the year, though defeated by the 42nd Diet, has steadily gained through subsequent sessions, and is still the burning question before the people. On the 3rd of October, the "Yūaikai" (a Labour organization) failed by a few votes to put it into the platform of the Labour Party, to be presented to the next session, not because Labour does not believe in Universal Suffrage, but because it seemed that the Government would hardly grant such a concession at this stage of constitutional progress. In the 43rd Diet, 155 members voted in favour of Universal Male Suffrage, while 286 voted against the measure; in the 44th session of the Diet, 142 voted for the movement and 258 against it. At present practically all parties in opposition to the Government are advocating universal suffrage, and some of Japan's most famous publicists are outspoken for granting the franchise to women also.

Japan Proper has a population of 55,963,053; Korea numbers 17,284,207; and Formosa has 3,654,398 people, while Saghalien rejoices in a population of 105,765. In the whole Empire are only 3,087,124 voters, who enjoy the right on account of property qualifications; still, a few years ago only one in 40 could vote, while at present one in 20 enjoys the franchise.

Strikes

Though the common man may not figure greatly in a direct way in government affairs, since he is governed

by men who believe in a government for the people rather than by the people and of the people, yet in indirect ways, whether wise or not, the people are most emphatically looking out for their own interests. During the first six months of the year 1921, the Police Bureau reported no less than 307 strikes, not so much for higher wages as for security against losing their jobs on account of business depression and the Disarmament Conference. The people are most assuredly shaking off the bureaucratic and oligarchic shackles.

Japan is wisely endeavouring to discriminate between wholesome and dangerous thoughts, both of which are flowing into the country from every side. Some Japanese scholars have so long regarded Oriental thought as too profound for the Occidental mind to fathom, that men on both sides of the Pacific have concluded that misunderstandings are bound to occur, and that therefore the two races will never mix nor live together peaceably as neighbours. This is truly a dangerous thought, which, happily, is not held by the more thoughtful people, and is, of course, diametrically opposed to Christian thinking, nor does actual experience lend any support to such a conclusion. Communism in Russia is the result of dangerous thoughts; Bolshevism brewed in human brains long before it caused chaos and famine in Russia; and when actual propagandists, behind whom stalk nations in ruin and the spectre of famine, seek to enmesh others through books and tracts and personal contact, it is certainly time to hoist the danger signal.

Moreover, within the gates of Japan, all sorts of immoral thoughts are awakened by coarse and vulgar pictures in the cinema hall, bloody murder scenes on the stage, and a veritable flood of obscene postcards, which has struck the picture postal business, poisoning the very springs of life.

With nations in ruin just across the boundary line, and such moral cancers within, shall Japan, who knows

the temper of her people, not set watchmen upon her national walls, when the Great War has amply demonstrated that thoughts are more powerful and dangerous than either tanks or Big Berthas?

The national wealth of Japan has **Increase in Wealth** increased enormously since the year 1914. In order to present a clear statement of Japan's industrial and economic position to the League of Nations, the Japan Census Board, in compliance with a request from the League's headquarters, prepared a table, in 1919, of Japan's national wealth immediately after the World War. While it is admitted by the compilers that the figures may not be exactly correct in every detail, yet it gives a general insight into the wonderful growth of Japan's wealth in recent years. According to these tables, as published in the *Japan Advertiser*, the national wealth of this country in 1905 was ¥22,589,680,000; in 1919 it amounted to ¥85,077,070,000. The wealth per capita in 1905 was ¥514, while in 1919 it rose to ¥1,530. However, in 1921, the imports greatly exceeded the exports, so that Japan's war wealth is beginning to shrink, and unless strenuous efforts are made to produce better and cheaper goods, it will be difficult to hold the markets gained during the great European conflict; in any case, a downward tendency for some time to come seems inevitable. The largest increases are given for land, mines and buildings, but unless these three particular sources of wealth are made more productive, a decrease of demand will naturally lower their value.

The high cost of living is still a **High Cost of Living** serious problem in Japan. Many Japanese and foreigners find it exceedingly difficult to provide things honest in the sight of all men with their present incomes. While other countries have moved away from war prices, Japan is still quite in the midst of them. Clothing is about three times as high, food prices have quadrupled, and rents have in some cases quintupled since 1914. In 1921, rice,

wheat and raw silk were higher than in 1920; sugar, cotton yarn, lumber, iron, copper, foreign paper, and coal prices were slightly lower, but in general it cannot be said that prices since the close of the War have materially decreased. Labour of all kinds is four or five times higher than in the good old pre-war days; moreover, it will be exceedingly difficult for the labourer, accustomed to a higher living standard than in earlier years, to accept less pay, should economic conditions make that a necessity. It is claimed that Japan is at present the most expensive country to live in, in the entire world. The present party in power is responsible for the raising of railway and street car fares and foreign postage. Some say that the present Premier's administration may be a short one unless a radical change is made toward more normal prices. It goes without saying that the above facts materially affect missionary work in Japan, and must be reckoned with when budgets are presented to the Home Boards.

The 1919 statistics show that in-
Social Service temperance is on the increase. In 1913, the year before the Great War, the liquor consumption per capita was 3.176 gallons. In 1919 this consumption increased to 4.764 per capita. In 1914 all Japan consumed, according to Government statistics, 160,800,000 gallons of liquor, or about 15.88 gallons per household; in 1919 about 268,000,000 gallons were consumed, or 23.82 gallons per household. It is also reported that the consumption of foreign alcoholic liquors has increased six-fold in the last five years. In 1917 no less than 152,000 grog shops and liquor restaurants flourished in Japan, with 54,466 geisha, 63,804 waitresses, and 47,810 prostitutes serving saké and other liquors to the Japanese people. On account of the great prosperity, farmers seem to be the hardest drinkers. The problem of rooting out the drink demon from this fair land may truly seem staggering, but temperance forces and an enlightened public conscience have done great things in other lands, and temperance organizations in Japan may well

look for ultimate victory.

The recently organized National Prohibition League of Japan, which is non-political and non-religious, has a membership in round numbers of 30,000. Three hundred smaller Temperance Societies are flourishing in different parts of the Empire. In general, temperance made wonderful progress during the last two years. Non-Christians constitute the great bulk of the membership of the National Prohibition League, but all the officers except one secretary are Christians. At a Convention held last November, 350 delegates from all over the Empire attended, besides over 1800 non-delegates, who manifested by their presence their profound interest in this great crusade. Mr. Tarō Andō, a genuine temperance apostle, who from the beginning headed the great reform movement, declined the presidency. Younger blood is now pushing the battle against the Japanese saloon, with its attendant institutions of legalized vice and practical slavery.

Committing suicide is still a very popular way in Japan to shuffle off this mortal coil, and thus escape the hardships and trials of life. So long as a cloud of glory envelops the graves of suicides, so long as popular novels applaud the dipping of the hand in one's own blood, no very great progress towards a saner estimate of self-murder will be made. In 1919 according to Government statistics, 11,797 passed to the Great Beyond via the suicidal route, and in 1919, 12,431 found it a convenient way to express their dissatisfaction with things as they are, or atone for sins of which they were conscious, but for which they found no way of salvation. Insanity seems to hold first place among the causes of suicide, for no less than 3,300 laid violent hands upon themselves in 1919 because of unbalanced minds; sickness is a close second, for in the same year 3000 persons sought to escape their miserable physical condition by suicide; then follows pessimism, which includes not a few budding philosophers, with a record of 1700; poverty

accounts for 500; unrequited or unallowed love for 399; family troubles for 370. To the time-honoured methods of suicide have been added the modern butcher knife, rat poison, which is the popular method just at present, since during January, in Tokyo alone, no less than 86 persons resorted to it, and the rope, with which, since the beginning of 1921, 153 bade farewell to this vale of tears.

Despite Japan's progress in medical science, and the 45,276 physicians reported by the Home Department in 1920, which means one doctor to every 1,278 people, tuberculosis is on the increase in Japan. It may be interesting to know that in America there is one doctor to every 617 persons; in England, one to every 1,730; in France, one to every 2,273; in Italy, one to every 1,563; and in Germany, one to every 2,038. We are informed that the cities of Japan are much better supplied with physicians than the country. Japan stands second in supplying doctors to her people. In 1918, tuberculosis caused the deaths of 140,747 people. More die in the cities than in the country districts. Thirty-nine of every 10,000 deaths from this disease take place in cities of over 50,000 population, and about twenty-five out of every 10,000 in the country. The most dangerous years are between 15 and 35; however, the largest number of tubercular deaths take place between 20 and 25. Japan is making tremendous efforts to combat the ravages of this pitiless scourge. According to law, every city of over 50,000 inhabitants must build a special hospital for tubercular patients. At present such hospitals are found in Tokyo, Yokohama, Osaka, Kyoto, Kobe and Nagoya. All new hospitals must be provided with special rooms for tubercular cases, by order of the Home Department; 37 cities already have such hospitals. Moreover, every year, two or three new hospitals for tubercular patients will be built in the cities of over 50,000 population, which are not yet provided with such hospitals. The central Government meets half the building expenses of these hospitals, and

one-fourth of the running expenses; the municipality must meet the remainder.

The Japan Red Cross, is also lending a hand in fighting consumption. At present this organization has special hospitals for tubercular cases in Nagoya, Osaka, and Kasaoka. Besides these, there are 17 branch hospitals in different parts of the country, and wherever no provision in this line is made, the doctors may draw support from the Red Cross to enable them to treat charity cases. For this purpose no less than ¥350,000 was appropriated in 1920.

Fukushima Ken stands out as the only prefecture which has a tuberculosis hospital built at its own expense and also meets all its own running expenses. The authorities hope that many other prefectures may follow that good example. The Salvation Army has an excellent hospital for tubercular patients in Tokyo, where charity patients are treated, and throughout Japan hospitals have tubercular wards where poor patients are treated free of charge.

Ten branches of the Red Cross Society have put preventive operations on foot, such as summer colonies for weak children, and are trying in all possible ways to prevent the spread of this horrible plague. Some years ago the Emperor Meiji graciously donated ¥1,500,000 to start a life-saving organization, to which the moneyed men of Japan added a sufficient amount to make the total ¥15,000,000 for the purpose of establishing hospitals in strategic centres, to fight diseases among the poor.

Leprosy

The loathsome disease of leprosy, too, is quite in evidence in this land.

Unfortunately, the efforts to stamp it out are not yet as effective as they should be. Police now keep lepers away from the temples and other public places where they had gathered for alms from time immemorial, and place them, if they have no homes, in hospitals, so far as these are available. Since the general public looks on leprosy as hereditary, and a disgrace to the families to which the unfortunates

belong, they seem to be shunned and hidden away as much as possible; and even men of means are said to refuse to assist in alleviation, lest some suspect them of having some connection with leprous families. Japan is making efforts to build adequate hospitals and segregated homes or colonies in which these pitiable creatures may find help and proper treatment. In 1918 there were 16,261 lepers in Japan. To care for these, the country has five public hospitals in the following cities: Tokyo, Osaka, Kumamoto, Kagawa and Aomori; and there are private hospitals in Minobu, Gotemba, Meguro, Kusatsu and Kumamoto (two in the last place). There is a leper district in the town of Kusatsu, noted throughout Japan for the curative power of its hot springs, and here Christian work is greatly influencing these outcasts. The Government has divided Japan into five sections (according to the population and tax-paying capacity of the people), in which leper hospitals are erected; the central Government pays half the building expense, and one-fourth of the running expenses, while the Prefectures surrounding the hospitals must pay all other expenses of building and running these institutions. The Government liberally supported private Leper Hospitals in the past, and, according to the medical adviser to the Home Minister, the appropriation for such Hospitals will be materially increased hereafter.

From the Imperial Family down,
Social Service Social Service seems to have gripped the leaders of the nation. Her Majesty the Empress commanded all the Imperial Princes and Princesses to assemble in a certain hall in Tokyo on the 22nd of July, of the year under review, to hear addresses by Mr. Kosuke Tomeoka, an expert in Social Service, and Mr. Tago, head of the Social Bureau, in the Home Department, on the conditions and needs of the poorer classes. Shortly after that, Prince Yamashina invited Mr. Tomeoka for an interview on questions of social service, which lasted for more than two hours; and Prince Kitashirakawa invited

Mr. Gumpei Yamamuro, of the Salvation Army, for an interview on the social work of the Salvation Army. Moreover, when the Crown Prince left his native land for England, he obtained a list of social workers and social institutions in England, for study when in that country. To some of these institutions the Crown Prince went himself, and he also had interviews with distinguished social workers, while to others he sent messengers who afterwards reported to him.

Not only is Japan looking after the
Contributions sent sick and poor within her own gates,
Abroad but in recent years, and especially last year, her relief work has overflowed her national boundaries. Thousands of dollars were spent for famine relief in China, Russia, and to some extent in Germany. The leading newspapers of the country, charitable organizations, the Red Cross, and especially Christian Churches and Sunday Schools made strenuous efforts to rescue the people of other lands from the grip of famine. To give examples of the dawning interest in the needs of other lands, eight small Christian Kindergartens recently contributed ¥250 toward relief work in Germany, and the public school children, encouraged by the Japan Educational Association, contributed ¥141,000 toward famine relief for the children of China in 1921. That the press, the public schools, the religious organizations and the Government should instruct and urge the people to give for foreign famine relief, clearly shows that Christian principles are influencing the people. Fifty years ago such internationalism was practically unknown.

During the year there was a rumour
Education that the Educational budget would be cut in favour of naval appropriations, but the Minister of Education, in an address to the Seiyūkai party, promptly denied the allegation and gave some interesting facts regarding education in Japan. He said: "The educational expenditure has reached about ¥340,000,000, while the State defence approaches 760,000,000. The increase of population

will compel Japan to increase her appropriation for education at the rate of ¥13,000,000 each year." According to Government statistics, there are in Japan 10,091,751 children, counting them up to the age when they ought to finish elementary school; and 8,671,701 children of school age. Of these, 8,777,918 are actually in school, while 93,783 are not attending school. According to the above figures, 99.14 per cent of the boys and 98.68 per cent of the girls of school age are in school; or, together, the average is 98.92 per cent. It is said, however, that there are thousands of children in Japan not registered by the Government, who do not attend school; were these added to the regular statistics, the average might fall considerably below the present number.

The desire for higher education is growing from year to year, especially on the part of women, so that present equipments are altogether inadequate to meet the demand. Perhaps in no Asiatic country are the women as progressive and internationally minded as in Japan. Some ask for equal educational advantages and equal political rights; they organize for social reform; they sent a strong petition, signed by 10,000 women, to the Washington Peace Conference, demanding disarmament.

Dr. A. K. Reischauer writes regarding educational Christian work as follows:—"Higher education for women is a live issue for an ever increasing number. This is shown by the marked success of the Woman's Christian College of Tokyo. In spite of its high entrance requirements, the College had to turn away two-thirds of the girls who came to Tokyo from all parts of the Empire to take the entrance examination. The College has now an enrolment of 200, and this number must remain stationary until more adequate accommodations can be provided. It is hoped that the first set of buildings of the new plant will be ready by April, 1923. If one bears in mind the number of students who are seeking to enter the College and the number of important positions of leadership, which

graduates from such an institution will be called to fill, it is difficult to imagine any piece of Christian enterprise which promises greater results for the future than just this work, of giving a higher education in a Christian atmosphere to the future leaders of Japanese womanhood."

With the awakening of Japanese religions and in harmony with present world tendencies, the Christian forces are drawing together more and more, as every successive Conference of Federated Missions amply demonstrates. While there are many denominations in Japan, they all more or less recognize the above mentioned Federation as the head of the whole Christian movement. It is a mistake to believe that there is a cleavage along fundamental lines of religious beliefs between the missionaries, or that, generally speaking, the Japanese Church is more liberal doctrinally than the Mission body.

"A Message to the Japanese People," published about eight years ago and approved by seven hundred missionaries, representing all the leading denominations, closes with these significant words:—

"Let us repeat it, that the heart of the Christian religion is Jesus Christ Himself. He is the key to all man's deepest problems, the answer to all his needs and aspirations. In Him are revealed the character and purpose of God and the possibilities of man. Through Him God speaks to all men, summoning them from sin and to reconciliation with Himself. Through faith in Him men receive forgiveness of sin and power to live in the midst of this world the life of the Son of God, victorious over sin and possessed by a spirit of faith and hope and love."

This year has seen not a few thoughtful men turn away from purely utilitarian problems and worldly methods to a real search after the ultimate issues of life and God, the Fountain of truth. Political methods in vogue are declared wrong; education for revenue

only, leaving out character, is denounced even by materialistic educators; social reform without a Saviour from sin is seen to be volatile, and all recognize the powerful grip which sin has upon mankind. Christianity is clearly fertilizing and renewing the thought life of young Japan. We hear of students who debate on religious and philosophical questions and of men and women who dream of a day when the Christ spirit shall have so thoroughly penetrated the world that unselfishness and faith may take the place of might and intrigue, when bows shall be broken, spears cut in sunder and war chariots burned in the fire.

One sign of the world's moral and spiritual progress is the Washington Disarmament Conference. The Japanese people, tutored by precept and example in various kinds of Western diplomacy for the last fifty years, with the terrible Old World crash fresh in mind, can scarcely be blamed for suspecting the motives of the great gathering of nations. A vital problem of Japan is over-population. The average population per square mile on the mainland is 489.7; and including Hokkaidō, we find a density of population for the whole country of 396.3 per square mile, with an increase for the last ten years of 4,207,206. Should, therefore, connections with necessary oversea supplies be severed, either by war or otherwise, this would imperil the very life of the nation and expose 55,000,000 people to starvation. It required far more faith for the Japanese to trust the conclusions of the Washington Conference, than for those countries which have thousands of acres as potential resources.

All the above mentioned movements for internal and external improvements are heartily seconded by a vigorous and progressive Church. The statistics for 1921 do not reveal a phenomenal growth, but, as in previous years, record a steady onward march of the army of the Lord. In 1910 the population of Japan Proper was 51,753,934, with a Christian con-

**The Washington
Conference**

**The Japanese
Church**

stituency of 146,507, or one Christian to every 353 persons. In 1920 the population increased to 55,961,140, among which are 246,671 Church members, or one in every 226 people; in other words, the Christian Church in the last ten years has grown more rapidly than the population of the country.

Dr. H. E. Fosdick, who visited Japan last summer, has these encouraging words for "Christian workers in this part of the world: "I need hardly say that the visit to the Far East was one of the most rewarding and illuminating experiences that I ever had, and I look back upon it with abiding thankfulness. I came home even more deeply and earnestly committed to the missionary cause than I had ever been before, and while I saw more clearly, as you missionaries yourselves see, the needs and faults of the work, still I gained even more decidedly an enthusiastic belief in its validity and its ultimate success."

The present may be called the era of good feeling between Japanese Christian workers and the missionaries. It is safe to say that in the history of missions in Japan there has never been a more whole-hearted cooperation between the churches and the missions than in recent years. Missionaries appreciate their Japanese co-workers, and Japanese leaders are urging mission boards to send more workers to the field from abroad, realizing the greatness of the task that is still confronting the Christian movement in this country. The desire expressed at the last session of the Conference of Federated Missions by the delegate from the Federation of Churches for a still closer cooperation found a hearty response from all members of the Conference. May the time speedily come when these two organizations can be amalgamated; and all Christian work in Japan head up in a Federation of Christian Churches!

CHAPTER II

THE INFLUENCE OF CHRISTIAN THOUGHT IN JAPAN

CHRISTOPHER NOSS AND TSUKADA SHINICHI

To the Aryan mind the word "thought" is apt to mean metaphysical speculation. Ritschl and Harnack have deplored the fact that Christian thought was quickly entangled in the meshes of Greek philosophy. The writer well remembers hearing the latter, in a lecture, refer to the Japanese as possible pathfinders who would show the world for the first time what was really involved in the Gospel.

For thirteen centuries or more the Japanese mind has been steeped in a kind of Aryan philosophy, namely, that in which Buddhism had its origin. That philosophy has really no use for the world, which it regards as a thing of evil, to be set at naught.

But the Japanese mind is by nature very practically inclined. To it the word "thought" suggests rather ethical and political considerations. Thus when Japanese authorities speak of "dangerous thought," they have in view only the state and its interests. No doubt many of them would much prefer not to have any thinking done at all. Strict obedience, not independent thought, is desired. Certainly most Japanese educators, consciously or unconsciously, use methods that simply stifle the power to think.

Christian Thought	cal.	It has to do with the Christian
is Practical	salvation, and only those interests that	are necessarily involved in salvation

have a proper place in the system. The Maker and Ruler of all things is our Father; the world that He made for His children is in itself a good world, and it can be brought into conformity with His will. But there is in man a mysterious bent to oppose and embarrass God which can be remedied only by a great divine reaction, which is focussed in Jesus on the Cross. The outstanding characteristic of Christianity is its sense of the value of man. This estimate of humanity is so high that the human qualities of personality, love and sacrifice are seen to be the supreme attributes of God, while man in the exercise of free will appears little lower than God, a creator whose activity interplays with the processes of Providence. The Christian ideal embraces all mankind, and Christian courage commands all the resources of God.

Since Japanese literature began, there has been more or less Christian influence at work. Historically considered, there have been three impacts, that of the Nestorians of China, that of the Roman Catholics and that of the modern missionary movement.

Kōbō Daishi, who in the year 804 **Nestorian Influence** made a pilgrimage to Hsianfu (Seian) along a route that led by the doors of numerous Nestorian churches, did, it is true, speak disparagingly of Christianity (Keikyō). In his essay on the ten stages of the mind (Jū-ju-shin-ron) he classed Christianity with Zoroastrianism and Confucianism as belonging to the lowest type of religion. However, this professed contempt did not hinder his borrowing materials which are preserved in the rituals of Shingon to the present day. His contemporary, Dengyō, founder of Tendai, took a different route; but it is significant that Jikaku and Chisho went to the same region as Kōbō, and under the name of Tendai taught the same esoteric doctrine (Mikkyō), whose fundamental concepts are really more Christian than Buddhist. Dr. Lloyd's "Creed of Half Japan" gives one a glimpse of this great field of study which still awaits pioneers. There are voluminous documents in the Archives of the

Imperial University at Tokyo, which have not yet been worked up by a scholar familiar with both Buddhism and Christianity.

The influence of the Roman Catholic Roman Catholic Movement movement from 1549 on was considerable, but not so profound as one might expect, even making allowance for the fact that the motives of those who favoured the new movement were so largely political. The words at that time absorbed from the Spanish and Portuguese have to do with trifles such as toffee and spongecake. Yet when one reads extracts from the philosophers of the Tokugawa period, such as are gathered in Dr. Armstrong's "Light from the Far East," one is aware of a deep undertone that is not mere Confucianism. This is not surprising when we consider that in spite of the strict official persecution which began in 1614, local officials knew how to connive at evasion. In the time of the sixth Shōgun there were found 3000 Christians at Urakami near Nagasaki, and these were not executed, as the law required, but simply banished to Nagoya, Fukui, Okayama, and Wakayama. Often all that was required was a change of name. As Madonna became Kwannon, so one who baptized was called "he of the water" (o mizu kata) and the conductor of a funeral "he of the book" (o chō kata). After the Buddhist funeral was over and the deceased was supposed to have become a buddha (hotoke), a brief ceremony undid it all. There are many still living who went through these performances under the old régime. After 1700, in the vicinity of Ōita, Hirose Tansō, Hoashi Banri, and Miura Baiin, on the basis of a Chinese Bible, taught Christian ideas under the name of "The Way of Heaven" (Tendōsetsu), and the Government of the time, knowing very well what was going on, did not interfere. Near the end of the Tokugawa period, Oshio Heihachirō taught Christian ideas at Ōsaka under the name of the Philosophy of the Chinese Wang Yang-ming. One receives the impression that the authorities of the Tokugawa period did not so

much mind the diffusion of Christian ideas provided compromising names were eschewed.

Alongside the modern missionary movement there have been several powerful influences at work diffusing Christian ideas and ideals and preparing the soil for the growth of the Church proper. It is not disparaging missionary work itself to recognize the fact that these indirect influences have affected Japanese society so extensively that the direct impact of the churches seems comparatively slight. In an article of this size one cannot do much more than make mention of a few factors.

1. *Language Study.* The activity of the missionary has been powerfully reinforced by the study of the English language almost universally in schools of the middle and higher grades. The consequence is that in contrast with the Roman Catholic era there has been in our age a large addition to the general vocabulary of Japanese equivalents of Christian words and expressions. Some words have been debased; for instance "gospel" and "eternal life" are favorites among the quack medicine vendors. One sees in an advertisement of beer a wrested and almost blasphemous use of the Lord's words, "Man shall not live by bread alone." Other words, such as "God," "salvation," "love," have been exalted to new and higher uses. Among the intelligent the word *Kami* has come to have the full connotation of "God," though, of course, to the older heads it means anything regarded as superhuman. Quite a list of new words which have become current coin of the realm could be compiled; for instance, apostle, evangelism, believer, baptism, church, Bible, devil, temptation, cross, sacrifice, eternal sleep, resurrection. When we consider that words are the indispensable apparatus of thought, it is plain that much has been gained.

2. *Statesmanship.* The indefatigable Ōkuma, who has just passed away, was probably the first one in modern Japan to conduct a Bible class. A devoted pupil of Verbeck, he often said that he was a Christian

at heart, though not baptized. A mediator and peace-maker, he had the distinction of being abused by his countrymen and by foreigners in about equal measure. He was the first of a line of liberals whose most prominent representatives to-day are Ozaki and Shimada, the Christian protagonists of manhood suffrage and disarmament.

3. *Education.* It is Christianity that has inspired the ideal of general popular education. The nationalistic leaders have from the first favored the public school system as a means of strengthening the state, but they hardly anticipated the inevitable consequences. Such a system is not only incompatible with the philosophy of chauvinism, but it is also really unworkable unless the Christian spirit energizes the teachers. Hence there is a steady rapprochement between the conscientious teachers and the Christian forces. Moreover, it is generally recognized that the extension of the system in such directions as the kindergarten and the higher education for girls is due altogether to Christian influence.

4. *Literature.* The widely read works of such Christian writers as Motora Yūjirō (psychology), Nakajima Rikizō (ethics), and Ōnishi Shuku (philosophy) have played an important part; but their influence has, of course, been less extensive than that of, for instance, Nakamura Masanao's rendering of Smiles' "Self help," Tokutomi Sohō's epoch-making essays (*Nichiyō Kōdan*), Tokutomi Roka's novels, Yamaji Aizan's critiques, Uchimura Kanzō's colloquial talks on religion, Nitobe Inazō's new style poems, Kagawa Toyohiko's autobiography and the like. And one must not forget the remarkably large proportion of Christians among those in charge of the daily newspapers.

5. *Hymnody.* It is said that in the Arian controversies the arch-heretic made the attempt to have his doctrine sung in popular ditties. No doubt he felt the force of Christian hymnody. In Japan, history repeats itself. The influence of the hymnals, assisted by a measure of general musical instruction in the public

schools, and stimulated by popular interest in the Christmas festival, goes far beyond the confines of the churches and is an evangelistic agency of the first rank.

6. *Philanthropy*. The preeminence of Christians in all forms of social service and reform is generally recognized and there is no need to go into detail. To a people so pragmatically inclined as the Japanese, the object-lessons afforded along this line speak more loudly than words.

7. *Buddhism itself*. Early in the Meiji era, Buddhism was suddenly disestablished and the leaders of the Hongwanji sects awoke to the necessity of preparing for competition. The remarkable pilgrimages of Kōbō (804) and Hasekura (1613) were repeated in a deputation (1873) of four prominent men sent to study Christianity in Europe. Christian institutions, the congregation, the Bible, the sermon, the Sunday school, were studiously imitated. Certain priests proclaimed Christian doctrine under names of their own choosing. But many of the leaders made the colossal mistake of lining up with the chauvinists against the common foe. The younger generation does not respond. When the older generation passes off the stage, it is not unlikely that the whole establishment, having fulfilled its historic mission, will be defunct.

As we intimated at the outset, the issue has been moral rather than dialectic. It is really remarkable that so little has been attempted in the way of frontal attack by philosophical argument. The principal and almost the only serious essay of this kind was the book entitled "The Character of Our Nation and Christianity" (*Waga Kokutai to Kirisutokyō*) by Katō Hiroyuki. As the attack was based on the outworn materialistic evolutionary philosophy of Haeckel, it afforded a good opportunity to Christian apologists, which was utilized, notably by Tominaga Tokumarō. The fact that about the same time the condemned anarchist, Kōtoku Shusei, sent out from prison a fierce invective, in the style of Nietzsche, made a stronger impression in favour of the religion he hated than a whole array of ingenious apologies.

The opposition has pursued a fatal strategy. Obsessed by the notion that Christianity threatens the integrity of the nation, and blind to all other issues, it has aligned itself against the international mind, which it has denounced as a species of immorality. Now in the face of the rising tide of universal democracy it finds itself in an utterly untenable position. And no other position has been prepared. We are probably witnessing the beginning of the end. Japan sees that in international accord lies her only hope of salvation as a nation. And the only philosophy that can sustain such accord is the Christian. What response Japan will make to the challenge is quite clearly indicated by the signs of the times.

So far as the individual is concerned, the intellectual difficulties rarely seem serious. The Christian view of God and the world is quite generally accepted by the educated normal mind. Experience under the sway of this conception will in time evolve a corresponding contrition for sin. The usual stages may be outlined thus, with apologies to the great Kōbō :

1. Stage of the Shintoist : Christianity is good for our country ; let us get it and use it.
2. Stage of the Confucian : I quite like to have my wife and children become Christian ; the influence of that religion is excellent.
3. Stage of the Buddhist : The Christian message seems to be the truth ; but I cannot attain to faith without passing through a severe experience.
4. Stage of the Israelite : God be merciful to me, a sinner ; what shall I do to be saved ?
5. Stage of the Christian :

"Were the whole realm of nature mine,
That were an offering far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all."

CHAPTER III

BOOKS ON JAPAN IN ENGLISH BY JAPANESE AUTHORS

S. H. WAINRIGHT

Attention is called in what follows to books in English written by Japanese authors or written by Japanese authors and reproduced in English by Japanese translators. The aim is to show what the Japanese are doing, by means of the English language, to reach the outside world. So long as the Japanese cling to the use of the Chinese ideograph, it is not likely that many foreigners will acquire a reading knowledge of literature in Japanese. The list of books given below contains nothing of classical merit or of permanent significance. The books are interesting from quite another point of view. While it is not to be supposed that these books were written in every case by Japanese in just the form they assumed when given to the publisher, nevertheless there will be a revelation to the reader of the remarkable progress made in Japan in the knowledge and use of the English language. The volume entitled *Human Bullets*, for example, if read as originally published in Japan in English, will be found to be very different from the later edition, which was retouched by so accomplished a stylist as Miss Alice M. Bacon. Yet after every allowance is made, the truth remains that a great many Japanese are now capable of using the English language with freedom, and that this accomplishment gives to Japan a voice outside her own country which that nation otherwise would not have. The apologetic impulse is the stimulus

prompting the writing of many of these books, the desire to remove misunderstanding and prejudice about Japan and to give to the outside world information about Japanese life and civilization. The list is by no means exhaustive. It will introduce the reader to a body of literature about which little is known.

I. BOOKS OF GENERAL SCOPE

1. *Japan Year Book*. 1920-21, Fifteenth Annual Edition. By Y. Takenobu and G. Takeda. Tokyo, London, New York, Shanghai and Singapore. pp. 810.

The model for this valuable Annual is the Statesman's Yearbook. For general information about Japan, brought up to date annually, and for a resumé of statistics on Japan, there is no other publication of equal value or which contains so much in condensed form for ready reference.

2. *Official Guide to Eastern Asia*. Vol. I. Korea, Manchuria, and Siberia; Vol. II. Southwestern Japan; Vol. III. Northeastern Japan; Vol. IV. China; Vol. V. East Indies. By the Imperial Japanese Government Railways, Tokyo.

Vols. II. and III. cover Japan Proper and afford the reader a parallel account, with merits of its own, to that given in such guidebooks as Murray's Handbook for Travellers in Japan and Terry's Guidebook. The greatest contribution of information for guidance of travellers, made by the Imperial Japanese Government Guidebooks, is to be found in Vols. I. and IV. Our knowledge of Korea, Manchuria and China was scant in any form available for ready reference. The volumes on Japan Proper, while adding information not to be found in the other guidebooks, have not filled a specially felt want. Yet the introductory essays on art, religions, history and so forth are well worth reading along with essays to be found both in Murray's and in Terry's Guidebooks. The Government Guidebooks have been careful to supply information concerning local

history, and especially local industries. The great number of half-tone illustrations, photographic illustrations of scenery, buildings and art relics, is a distinct contribution, as is also the ample supply of diagrams and maps. Christian institutions are sometimes listed in diagrams of cities. They might be more completely and fully reported, if the interest of many travellers is to be consulted.

Note. These books can be obtained from Maruzen or the Kyōbunkwan in Tokyo, and Kelly and Walsh in Yokohama.

3. *Journal of the College of Science, Imperial University, Tokyo.* Vols. I.—XXXVIII. Maruzen & Co., Tokyo.

This Journal contains valuable contributions, representing for the most part original research, on various Japanese subjects. The field covered will be understood by an enumeration of the variety of subjects on which monographs have been published by different Japanese authors. The following titles will show the range of the discussions:

"Japanese Asteroidea," "Ectoparasitic Trematodes," "Harmonic Analysis of Tidal Observations in Different Parts of Japan," "Calcareous Sponges," "Gephyrea of Japan," "Metalogeny of the Japanese Islands," "Some Medusae of Japanese Waters," "On the Cause of the Great Earthquake in Central Japan in 1891," "Eruption of Bandai San," "Magnetic Survey of Japan," "Distribution of Cyclonic Precipitation in Japan," "Fossils from the Environs of Tokyo," "Climatic Changes in Japan since the Pliocene Epoch," etc., etc.

Similar Journals are published by other Universities in Japan, though without reaching the number of volumes issued by the Imperial University in Tokyo.

4. *Transactions of the Asiatic Society of Japan.* Vols. I.—XLIX. Kelly and Walsh; Maruzen.

Papers by Profs. Anesaki, Katō, Asakawa and other Japanese authorities will be found in this valuable series, though the greater number of contributions are by foreigners.

5. *Fifty Years of New Japan.* Two volumes, pp.

1261. By Marquis Shigenobu Ōkuma and about fifty collaborators. English edition edited by Marcus B Huish; Smith, Elder and Co., London.

A very comprehensive book, in which the roots of the new civilization in Japan are traced from the beginning, and the influence of Japanese past history and of foreign countries is shown. Besides Marquis Ōkuma, who writes four chapters, a notable list of writers, all Japanese, has been enlisted, including such men as Saburō Shimada, Count Soyeshima, Prince Itō, Field-marshal Yamagata, Count Yamamoto, Yukio Ozaki, Marquis Matsukata, Viscount Inouye, Baron Kondō, Viscount Shibusawa, Bishop Yōichi Honda, Marquis Saionji, Baron Gotō, Drs. Takakusu, Haga, Nitobe and others. Each of these writers traces some phase of development in the rise of the New Japan, the phase with which he himself is most familiar. For instance, Prince Itō writes on the Constitution, Field marshal Yamagata on the Japanese Army, Marquis Matsukata on Finance, and so on. These two volumes will be found to contain much useful information. The treatment of the subjects is not always limited to the fifty years of the New Japan, but often reaches back into feudal days from which the period in question took its rise.

6. *Who's Who in Japan*. By Yasujirō Ishikawa. Tokyo.

A thick volume, published in English containing a succinct account of the lives of public men. Most of the names treated are Japanese, though a supplementary list of foreigners living in Japan forms a useful part of the volume.

II. HISTORY AND GENERAL DESCRIPTION

1. *The Japanese Nation*. By Dr. Inazō Nitobe. pp 348.

Exchange lectures delivered by Dr. Nitobe in the United States form the contents of this volume. This circumstance accounts for the popular style and treat-

ment characteristic of the book. The land, the people and the life of Japan are discussed with special reference to the relations between Japan and the United States. Dr. Nitobe has contributed in this work to a better understanding between the nations on the opposite shores of the Pacific.

2. *An Introduction to the History of Japan.* By Katsurō Hara. pp. 411. G. P. Putnam and Sons, New York and London.

The Yamato Society is responsible for this publication, an organization supported by notable Japanese of wealth, influence and official position, the object of which is "to make clear the meaning and extent of Japanese culture, in order to reveal the fundamental character of the nation to the world; and also the introduction of the best literature and art of foreign countries to Japan, so that a common understanding of Eastern and Western thought may be promoted." Mr. Hara's history is well written and, on the whole, impartial. Some of his judgments are of doubtful validity, as, for example, his contention that if the movement to abolish the Chinese ideographs is successful, then the history of Japan counts for nothing and the civilization acquired by the Japanese is without value. The book closes with the following words:

"If there be any other nation that wishes to make its home a peepshow for others, let it do so. That is not our business. What we aspire to earnestly as our national ideal is to make our country able to stand shoulder to shoulder with the senior Western nations in contributing to the advance and welfare of world civilization. We shall proceed toward this goal, however fluctuating foreign opinion about us may be for years or ages to come."

3. *The Life and Thought of Japan.* By Yoshisaburō Okakura.

The Japanese Spirit. By the same author. London and Toronto.

Mr. Okakura discusses cherry blossoms, schools new and old, the Chinese civilization in Japan, Buddhism in

Japan, Japan and the West, Japanese home life and society. His main contention is that Japan still remains in spirit very much the same as she ever was in the days of yore.

4. *Japan and its Commercial Development.* By K. Matsuda. London.

Mr. Matsuda, as managing director of the Mitsui Company, was in a position to write upon a subject of this kind. His book will be interesting to those who desire to know something of Japanese commercial history, about which literature in English is very scanty.

5. *History of Japanese Paper Currency.* (1868—1890). By M. Takaki. pp. 59.

Nationalization of Railways in Japan. By T. Watarai. pp. 156.

Report on Adoption of Gold Standard in Japan. By Count Matsukata. pp. 404.

Standard of Living in Japan. By K. Morimoto. pp. 150.

Count Matsukata, Japan's greatest financier, reviews the entire financial question and history in his discussion of the change to the gold standard.

6. *Scenes in the Eastern Capital of Japan.* By K. Ogawa.

Sights and Scenes in Fair Japan. By the same author.

No account of literature, the object of which is to give foreigners a better knowledge of Japan, would be complete without reference to Ogawa's pictures, which consist of photographic plates, both coloured and uncoloured, with brief descriptions.

7. *Album of Historical Materials.* By Tokihide Nagayama. Nagasaki.

The Album may be compared to the pictures just mentioned. The historical material has connection with foreign intercourse.

8. *The Story of the Geisha Girl.* By T. Fujimoto. pp. 172.

Night Side of Japan. By the same author. pp. 46.

Home Life in Japan. By the same author.

The volume on the Geisha contains 62 illustrations by well known Japanese artists. Concerning the geisha, Mr. Fujimoto makes the following remarks in the introduction: "The European gentlemen who visit Japan generally wish to see the geisha. Some of the new visitors, however, seem to misunderstand these girls to be equivalent to those in a low kind of female professions. If anybody believes them to be so, he is decidedly in great error. On the contrary, they are a kind of *artistes* almost indispensable in the society of Japan, if not for ever, at least in the present age."

As regards this "great error," it may be well to quote two members of Parliament whose opinion of geisha is given in a pamphlet published by the Women's Association for the Reform of Customs (Kyōfūkwaï). The Hon. Saburō Shimada, of the Lower House (formerly Speaker) says: "Geisha outwardly are artists who play instruments of music, but that is not all; in truth, there is no difference between them and prostitutes." The Hon. Sōroku Ebara says: "But the geisha of to-day, while having the qualifications which captivate men, are at the same time prostitutes like those in the regular trade."

9. *Human Bullets.* By L. T. Sakurai. Introduction by Marquis Ōkuma.

Translation revised by Miss Alice M. Bacon. pp. 286.

This "Soldier's Story of Port Arthur" has been translated into French, German and Italian. Dr. Nitobe's *Bushidō* is seen in action here. *Bushidō* and *Human Bullets* are probably the two books most interesting to foreigners, published by Japanese in English.

10. *Surgical and Medical History of the Naval War between Japan and China (1894-5).* By Baron I. Saneyoshi. pp. 553.

*The information contained in this volume was interesting at the time, but its value has depreciated

owing to the great advance in surgery and medicine in later wars.

III. POLITICS

1. *Japan and the Pacific*. By Manjirō Inagaki.

The author of this book was a pioneer among Japanese in writing in the English language. A graduate of the Tokyo Imperial University and a student at Cambridge University in England, Dr. Inagaki was later a lecturer in Tokyo at the Peers' School and Higher Commercial School, and was afterwards Japanese Minister to Siam. A glance at his book will serve to show the great development that has taken place on the Pacific since he wrote.

2. *Ancestor Worship and Japanese Law*. By Prof. N. Hozumi. pp. 228.

Lectures on the New Japanese Civil Code. By the same author. pp. 182.

Both volumes have been published in a second and revised edition. The first is one of the most illuminating books we have on Japan, though the author rides his theory at a very high gait, namely that Japanese political institutions have their explanations in the sole principle of ancestor worship. The lectures on the Code are a study in comparative jurisprudence.

3. *Commentaries on the Constitution of Japan*. By Prince H. Itō, translated by Baron M. Itō. Second edition. pp. 313.

The reader will find in the Commentaries by Prince Itō, who was the original author of the Constitution itself, much light upon the customs and institutions in Japan. No one can gain a proper knowledge of modern Japan without referring to this book.

4. *International Law Applied to the Russo-Japanese War*. By S. Takahashi. pp. 823.

This book discusses the moot points of the Russo-Japanese conflict, among the principal questions of which were the sudden opening of hostilities and the Prize Court decisions by the Japanese.

- 5 *Real Japanese Question.* By K. Kawakami. pp. 269.
American-Japanese Relations. By the same author. pp. 370.
What Japan Thinks By the same author. pp. 237.
Japan in the World Politics. By the same author. pp. 300.

Mr. Kawakami is a propagandist in the good sense of the word. His writings have had as their aim the clearing way of misunderstandings between Japan and the United States. He has presented to American readers the view points of Japanese thinkers and he has interpreted the attitude of the Oriental towards the white race as no other Japanese writer has done.

- 6 *Japan and the California Problem* By T. Iyenaga and K. Satō.

Prof. Iyenaga, of the University of Chicago, like Mr. Kawakami, has done much to interpret the Japanese point of view with reference to American-Japanese problems. According to Prof. Iyenaga, and we think he is correct, "the question of assimilation is the heart of the California problem."

7. *What Japan Wants.* By Yoshi Kuno pp. 154.

The author of this book is a professor in the University of California. He tells us what Japan wants in America, on the Pacific Ocean, in China, in Korea, in Siberia and at home, and what Japan wants other nations to do. For example, Japan wants, according to this author, a strong central government in China, in order that China may be dealt with effectively by Japan in checking a Chinese boycott. Prof. Kuno is an advocate of the philosophy so ardently advocated by Mr. Tokutomi, editor of the *Kokumin*, that is to say, the doctrine that Japan is where she is and what she is to-day solely through her success in actual war.

8. *Press and Politics in Japan.* By K. Kawabe. pp. 190.

The author of this book is a professor in the Chicago University. What he has to say about the formation of public opinion and the struggle for the freedom of

the press in modern Japan will be interesting to the foreign reader.

9. *Political Development of Japan.* By Etsujirō Uehara, M. P.

Not a few foreigners have written on this subject, especially on the recent political development of the country. Mr. Uehara's book may well be read together with that by Prof. Hozumi and the Commentaries by Prince Itō.

10. *The Voice of the Japanese Democracy.* By Yukio Ozaki, M. P. pp. 108.

Mr. Ozaki was Minister of Justice in the Ōkuma Cabinet and the introduction to this volume is written by Marquis Ōkuma. The book is an "Essay on Constitutional Loyalty." It seeks to show that democratic principles may accord with the monarchical form of government. The Constitution, according to the author, is a systematic mode of bringing to the Throne a knowledge of the popular will, a conception quite different from that of Western countries. Mr. Ozaki makes a plea for the establishment of the English Party System in Japan. Though this book was translated by Mr. J. E. de Becker, we have included it in our list because of its importance.

11. *The World's Peace.* By Tadasu Saiki. Methuen and Co., London.

The author of this book says in the preface that he offered the M. S. to seventeen publishers in the United States, every one of whom rejected it. He declares that he is "too poor to fight publishing conditions in America." Apparently, the publishers failed to find in the M. S. spice enough to give the book a sale, and were not prompted by an unfriendly feeling toward Japan in rejecting it.

12. *If Japan and America Fight.* By Lieut-Gen. A. Satō.

The original Japanese edition of this book has had a great sale and has run into many editions. Reading the English version, one wonders why. Probably the title accounts for it.

IV. LITERATURE

1. *The Pilgrimage*. By Yone Noguchi. pp. 142. New York.
The Spirit of Poetry. (Wisdom of the East Series).
The Spirit of Japanese Art. (Same Series).
From the Eastern Seas. pp. 15.
Kamakura. Illustrated. Printed on Japanese paper.
Lafcadio Hearn in Japan. pp. 177.
Japan and America. Keio University Press, Tokyo.

Mr. Noguchi, the author of all the above books, is a literary man. He is Professor of English literature in the Keio University and he is a poet and critic. With the exception of the last book on the list, his writings are on subjects of art or literature. Mr. Noguchi dwells in the unreal. He has strong affinities with the French Symbolist School of writers. He is fond of "the cry of the wind in his heart." He delights to walk on "the phantom road towards the sea of silence." He is "darkened in thought by the memory of night." In *The Spirit of Poetry*, the contents of which are lectures on poetry delivered at the University of Oxford, Mr. Noguchi defends *hokku* brevity. It is a volume well worth reading. In *Japan and America*, the author turns from literature to patriotic and national questions. We have already observed that a writer like Mr. Yoshisaburō Okakura contends that Japan still remains in spirit very much the same as she ever was in the days of yore. It is interesting to find Mr. Noguchi taking exactly the opposite view. He maintains that the war has caused not only a change in the nature of Japanese patriotism, but in the ideas underlying it as well.

2. *Gleanings from Japanese Literature*. By Prof. Wadagaki, of the Tokyo Imperial University. Nampokusha, Tokyo. pp. 387.

Both the Japanese texts and the translations into

English are gleaned from both poetry and prose. The translations are good and the selections are interesting.

3. *My Recollections and Reflections*. By Yoshino Makino. London.

A Japanese Artist in London. By same author.

When I was a Child. By same author.

The writer is a Japanese artist. The comparisons made by him between art and the drama in Japan and China and in Europe are instructive, as are the numerous quotations he introduces from Chinese and Japanese authors.

4. *The Idle Thoughts of a Recluse*. By Yoshida Kenko. Translated by T. Wakameda.

Mr. Wakameda has reproduced here in English the celebrated Japanese literary classic entitled *Tsurezuregusa*. The author of this classic, who lived in the thirteenth and fourteenth centuries, was very modern in some of his reflections. He says, in giving expression to one of his random thoughts,

"To die possessed of too many things is a shame. It will be an unsightly thing indeed that some people, desirous to get them, are assembled to quarrel over them. If a man wished to give them to any one, he should bequeath them while he is in the world."

The ideas underlying these words are Buddhistic. There is no sense of stewardship, as the closing words of the paragraph will show. "A man may have," he says, "those things which are necessary for his daily life, but it is advisable for him to do without all other things."

5. *Tales from Old Japanese Dramas*. By Asatarō Miyamori. Revised by Stanley Hughes. Putnam's and Sons, New York.

The author's object is to introduce to the reader of English the famous epic dramas written by Japanese authors. Six or seven dramas are collected from the compositions of Chikamatsu and other writers. The Japanese dramas are very long, so the editor found it necessary to condense and adapt them. Mr. Miyamori has enabled the English reader to gain some knowledge

of what interested the past generations of Japanese in their hours of amusement.

6. *Chūshingura*. By Miyoshi Shoraku and Namiki Genryū. Translated by K. Inouye. Illustrated.

This celebrated drama, founded on the story of the Forty-seven Rōnin, may be compared with the above. The central theme of the *Chūshingura* is loyalty. Even now this is the most popular drama upon the Japanese stage.

7. *Representative Tales of Japan*. Translated by Asatarō Miyamori, of the Keio University, and revised by Edward Clarke, of the Tokyo Higher Normal College. Sanseidō, Tokyo.

"Little masterpieces" reproduced from present-day Japanese writers. The aim of the translator is to include "almost all the authors who have contributed in some way or other to creating and enriching the new literature of the present era." Turning over the pages, one will find among the authors whose writings have been translated the outstanding names in the world of current Japanese fiction. The reader should take note of the expression, "new literature," used by the translator and just quoted. The spirit of literature in modern Europe breathes in these stories by Japanese authors, especially the realism which insists upon "truth to nature."

8. *Paulownia*. Translated by T. Taketomo. pp. 165.

In this volume there are seven Japanese stories translated from contemporary writers.

9. *The Pagoda*. By Nariyuki Koda; translated by Saka Shioya. Okura and Co., Tokyo. pp. 167.

Very different is the spirit of this long drawn out story from that which is characteristic of the *Representative Tales of Japan*. The author moralizes after the style of earlier Japanese literature, the aim of which was *kanzen chōaku* or the encouragement of the good and reproof of evil.

10. *Namiko*. By Rōkwa Tokutomi. pp. 392. Translated by Mr. Shioya, with introduction by I. Goldberg.

The Japanese title of this story is *Hototogisu*. It has enjoyed a wide popularity. It is called a story of war, intrigue and love. The interest to the foreign reader will not be so much in the story itself, however impelling, as in its portrayal of the conflicting forces at work in present-day Japanese society. The oppressive nature of the old family system is shown in conflict with new ideals from the West.

11. *The Daybreak*. By M. Toyoda. Tokyo. pp. 89.

Original English poems by Mr. Toyoda, as well as his translations of Japanese poems by Mr. Shimadzu. Beyond doubt the poetic gift is possessed by the author of these verses, but his English is not sufficient for the smooth and harmonious expression of his moods. One specimen may be given. It is a poem entitled *The Sun and I*, and is as follows:

"The sun is shining bright in the blue expanse
of sky,

A boundless ocean of light and life;
And I, a serene soul of the wide universe,
Bathing in his light and feeling his pulse,
Walk in a busy street of the capital."

V. RELIGION AND PHILOSOPHY

1. *Nichiren, the Buddhist Prophet*. By Prof. Anesaki. pp. 171.

Buddhist Art of Japan. By the same author.

Prof. Anesaki, of the Tokyo Imperial University, is an authority on Buddhism. He has written in English on wider subjects than matters relating to Japan. His book on Nichiren is a mirror of the life and teachings of one of the most interesting characters in Japanese religious history. On one occasion, we heard Prof. Anesaki declare that Nichiren was the only prophet Japan has ever produced.

The large volume on the Buddhist art of Japan contains four lectures given at the Museum of Fine Arts in Boston, besides numerous illustrations. The author discusses Buddhist art in its relation to Buddhist

ideals and with special reference to Japan.

2. *Sermons of a Buddhist Abbot.* By Shaku Soyen. Translated by D. T. Suzuki. pp. 227.

These discourses contain expositions of Buddhist doctrines, including an interpretation of the celebrated sutra of 42 Sections. The Abbot was at the Parliament of Religions at Chicago and spoke on that occasion.

3. *The Faith of Japan.* By Dr. T. Harada. pp. 119.

Excellent expositions of the historic religions of Japan, written by a well known Christian leader.

4. *The Religion of the Samurai.* By Kaiten Nukariya. pp. 275.

The author discusses Buddhist Zen (Dhyana) philosophy and discipline in China and Japan, in their relation to Bushidō.

5. *The Book of Tea.* By Kakuzō Okakura. pp. 160. New York.

Awakening of the Faith. By the same author.

Ideals of the East. By the same author.

The Book of Tea will be a surprise to the reader who learns for the first time that "teaism" is a religion. He will read of "schools of tea" and of the "worship of tea." The ideal of teaism is "a result of the Zen conception of greatness in the smallest things in life."

In the *Ideals of the East*, matters more substantial than the aesthetic cult of tea are discussed. The author's aim is to show that unity is the distinguishing feature of oriental religion and philosophy. Mr. Okakura's conceptions are so broad in their sweep that it is often difficult to grasp his meaning with definiteness.

6. *Development of Philosophy in Japan.* By T. Kishinami. pp. 27.

7. *How I became a Christian.* By Kanzō Uchimura. *Representative Men of Japan.* By the same author. pp. 187. Keiseisha, Tokyo.

The first book here mentioned is widely known. The earnest, though somewhat eccentric faith of the author is described, in its origin, when he was a student at

Sapporo, and in its subsequent development.

In the second volume, Mr. Uchinura gives, in his characteristic and interesting style, sketches of some of the men in Japanese history. As a writer, he is incisive and always instructive.

8. *Modern Paul in Japan*. By J. Naruse. With introductions by Alex. McKenzie and J. H. de Forest pp. 117.

This is one of the earliest books by a Japanese author published in English. It is an account of the life and work of the Rev. Paul Sawayama, whose untimely death deprived the Christian ministry of one of its most consecrated men. The book is scarce.

9. *The Three Hour Sermon*. By the Rev. Paul Kanamori. Introduction by Robert E. Speer.

A translation into English of the sermon preached in many places in Japan by Mr. Kanamori, in his evangelistic meetings. The subject is threefold, namely, God, Sin and Salvation.

In a later book, Mr. Kanamori gives a most interesting account of his religious experience from the time of his conversion.

CHAPTER IV

COOPERATION BETWEEN MISSIONS AND CHURCHES

HILTON PEDLEY

Some twenty Missions have been consulted in the preparation of this article. The finished product may disappoint those readers who are looking for a condensed library of information, but it must be remembered that a brief note with stamp enclosed for reply will bring from any Mission involved the speediest and most reliable information on points that call for further details. The writer is of the opinion that in the present article he is expected to be suggestive rather than detailed; to present broad outlines rather than minute specifications; to be a stimulus and not an opiate; and that the article is to be read and not shelved.

For the sake of convenience, the matter may be arranged as follows:

I. Formal Cooperation, under which will be discussed such matters as Organization and Polity; Creeds; Finance; and Utilization of Missionaries.

II. Informal Cooperation, including such matters as Central and Local Denominational Organizations; and Cooperation between Mission and Church Federations.

I. FORMAL COOPERATION

Every Mission in beginning its work

(a) **Organization and Polity** has a Western background, so far as religious ideas and methods are concerned, and thus perforce conducts its

work along lines similar to those followed in work at home. So the Episcopalian type reproduces itself in officers and administration; the Methodist type has its presiding elders and conferences; the Presbyterian type emphasizes its presbytery; and the Congregationalist type sees nothing so important as the local church. (These four types are mentioned as in general embracing all denominational effort). Let a visitor from home drop into a church service or a church business meeting in this land and he will scarcely have adjusted himself in his seat and performed his devotions before he can mentally put his finger on the right one of the four initial letters—E, M, P, C. Absorption rather than Cooperation would seem to him to express most aptly the method of bringing together the missions and the churches with which they are connected.

Further study of the situation, however, shows us that, while in the Episcopal and Methodist communions, the mission and independent (financially) churches are practically one so far as the work is concerned, the Presbyterians and Congregationalists have hitherto conducted their work on the principle that the missions and the churches each have their separate fields, preferring to cooperate rather than unite. For example, in the case of one mission, it "pledges itself to employ as regular evangelists only such men as have been examined and licensed by a presbytery, to organize no churches, to lead its groups when organized to connect themselves with the Nihon Kirisuto Kyōkwai, etc." In the case of another, the mission has hitherto entrusted the ordination of its workers to the directors of the associated churches. In Y. M. C. A. work, the foreign missionary, as such, is an Hon. Secretary of the Association and may be elected a director. In the case of the Friends' Mission, a missionary is a member of the executive committee of the yearly meeting. In the case of such missions as the North Presbyterian, the Reformed U. S., the Northern Baptist, the United Christian Missionary Society and the United Lutheran Church in America, a Joint Committee—half and half—

forms the administrative body for the mission's evangelistic work. Finally, in the case of the American Board, the latest development is a joint committee composed of fifteen Japanese and three foreigners who shall administer the evangelistic work not only of the mission but also of that carried on by the Associated Independent Churches.

Japan has not yet entered the war of creeds. What will come in the near or distant future when the old types of thought will have fully recovered from the invasion of Western ideas that have been pouring into the country for well-nigh half a century, remains to be seen. Surely present credal statements will not be allowed to go for ever unchallenged, for now they are largely the echo of what the Western churches have settled down to for many years. Especially is this true in those denominations where, as we have seen, both missionaries and Japanese are closely linked in organization and polity. If these two elements are to be swallowed whole, why not at the same time swallow the creed also? After all have been thoroughly taken into the mill of Japanese environment, time will see to it that the grinding process will result finally in some new expression of method and faith that may more adequately represent the genius of the Japanese people.

In the Presbyterian and Congregational communions we see that adaptation has already begun. The credal statements in both cases are largely modified in the interest of simplicity and brevity. Some of our Congregational ancestors would turn in their graves on comparing the Nara statement of 1895 with that which was sent out to candidates for missionary service under the American Board in 1889. Nevertheless the present mission of that Board has made no protest against the later expression of faith, and the Presbyterian Missions in this land have accepted for their congregations the creed of the Independent Churches—a wise form of cooperation, we think.

It is interesting to meditate over the psychology that lies behind the policies of the various missions when it comes to questions of finance. These policies arise mainly from three very strong convictions:—

First.—That money contributed through the Home Boards should, without question, be administered through its regularly appointed representatives, any other course being utterly subversive of good morals. Thus some missions have practically never allowed funds to pass out from under their direct control. In the few cases where they have made exceptions to the rule, there has been no doubt as to the definite object for which the money is to be spent. Stated more concretely, the principle is, American cash to be controlled by Americans, British contributions to be apportioned by British hands, Japanese funds to be handled by the Japanese alone; i. e. such moneys are trust funds to be dealt out along national lines.

Second.—That the people of the missionary territory involved should share in the responsibility for administering missionary contributions. At the same time, they should be admitted very slowly because of inexperience, being in the position of a growing child, who should be taught by his father how to use money not really earned by himself, but should have only a little cash at a time and that not frequently. So a beginning is made in the way of unofficial consultation with a native leader, to be followed later by a formal consultation on a small but gradually increasing scale. It is probable that up to the present, this conviction has shaped the policies of most of the missions working in Japan. A veteran missionary now gone to his rest was very fond of reiterating the expression, "The Japanese should be given the privilege of making mistakes," and this gradual assumption of financial responsibility has probably best supplied the "privilege."

Third.—That the time has come to place a large measure of responsibility upon the affiliated churches in the work of administration, regardless of the sources

from which the funds may come. This conviction is due probably to the fact that a body of strong independent churches has produced leaders, who in natural ability are in no wise inferior to their missionary associates, who by reason of their familiarity with local environments are able to make the same amount of money do more efficient work, and who, because of their Christian training and long experience in the affairs of the church, are morally speaking ready to take the reins. Thus, as has already been mentioned, we have at least three missions placing their evangelistic funds in the hands of a central committee, half of whom are Japanese, while another adopts the same plan in dealing with the district associations of the church. Again, from another mission comes the statement that, although there is not a single self-supporting church in the denomination, a conference in which the number of delegates from supported organizations is several times that of the missionaries, makes out all evangelistic estimates and also apportions the funds received from the Board in America. But the tale is not yet told. One of the largest missions has recently, and with the full approval of the Board at home, taken steps to unite its evangelistic funds with those of the independent churches, the total amount to be administered by a joint committee of 18 members, three of whom are from the mission, and these latter appointed not because of a demand from the mission, but because of a request from the Japanese themselves.

Thus missionary experience reinforced by that of their Japanese associates has led to a constantly developing solution of utilizing internationally the funds that in early days flowed in one small stream from Western lands, but which in these latter days has been richly augmented by another stream from the Island Empire itself. Different methods call forth strong criticism and rightly so, for these cast light upon the whole difficult financial problem in missionary work. The pleasing fact is that in the handling of this highly dangerous explosive for shattering the forces of evil, the

missionary is not despotic in a foreign land, but is doing his very best to cooperate with his brethren there.

The missionary is no small problem.

(d) **Utilization of** Selected with care by the Board at
Missionaries home, he is nevertheless an experiment

so far as a foreign land is concerned, for there he is destined to live a more or less abnormal life. How can he be utilized to greatest advantage in spite of his alien background, his laboured efforts in the language, his foreign mode of living, and his ignorance of the new environment? Again who shall invite him to a missionary career? Who shall locate him? Who shall assign to him his work? Shall the above duties be performed by the mission itself, or by the mission and the Japanese church? In nothing, perhaps, will the mission be less inclined to share responsibility than in this matter. Missionaries have for the most part taken it as axiomatic that in such matters they will not be at the mercy of even their best Japanese friends. Only missionaries can handle a missionary is a prevalent thought. Under the Methodists, the foreign and Japanese Bishops are responsible for the appointment of missionaries to their fields of labour. The mission itself acts for the Presbyterian and most of the Congregational groups. The American Board's mission has recently transferred its power in this respect to the joint committee already referred to. This action is of the nature of an experiment, which may or may not be entered upon by other missions, but there is little doubt that all missions realize more and more the need of informal cooperation in matters of missionary personnel. It would be strange indeed if the experience of trusted friends and leaders in the Japanese church could not be available for settling the important questions involved.

II. INFORMAL COOPERATION

This may be called, perhaps, cooperation by affiliation. It presupposes that the cooperating bodies are each independent, are occupying different spheres, and yet are one in spirit, form of government, and creed essentials. Both are working for one united Japanese church body, therefore the missions involved exert themselves to keep their workers in as close touch as possible with the independent bodies, so that when the organizations now under the care of the former become self-supporting, they can join the independent group without any disturbing adjustments. One mission, for example, urges its workers to attend, at mission expense, the regular district meetings of the Japanese church. Another has no authority to do this, but gets around the difficulty by calling a meeting of its own workers at the same time as that of the district association, or rather a day or so before, and thus giving the men an opportunity of attending the association's meetings with no expense other than that incurred for hotel bills. Again, a third mission cooperates in this informal way with both central and local Japanese bodies, sending most of its workers, largely at mission expense, to the great annual meeting in the fall, as well as to the spring and fall meetings of the local association. In this way constant touch is maintained and moreover the inspiration of the joint gatherings goes far to make the mission worker reconciled to the official separation from his brethren of the independent fold.

It is just at this point that a difficulty arises in this informal cooperation. The mission worker has no official status in the independent body, even though he attend the regular meetings. He is but a corresponding member at best, without vote of any kind. If, on the other hand, the mission organizes a duplicate set of meetings and gives its workers an official part in administration, it to that extent adds to the separation already existing between the two sets of workers, thus

defeating the end it is always keeping in mind, viz., the ultimate union of the two. It was this feeling on the part of the workers of being, as it were, "in the air," that was the immediate occasion for the union effected between one mission and the independent church in the matter of evangelistic work.

For a quarter of a century a gradually increasing number of missions has constituted a Federation in which for practical Christian work each has contributed money and men. This Federation has organized itself into numerous committees, and these have accomplished much in the way of collecting material, of imparting mutual stimulus, and of planning for the intelligent use of missionary forces.

Corresponding to this Federation has arisen another, that formed from various denominations of the Japanese Christian church. The relations between the two Federations have always been very cordial, but informal for the most part. In one evangelistic campaign, some years ago, the two were formally joined in finance, in consultation and in the preaching of the Gospel, and both reaped much benefit therefrom. And now within the last year a determined effort has been made by the Federation of Missions to unite the two in closer ties through corresponding committees on all sorts of subjects, and while we have not been officially informed as to the result of the negotiations, there are rumours that the matter is to be satisfactorily arranged.

To some this appears an ideal form of cooperation on this larger scale, each group working separately for the most part, but coming together occasionally in committee for mutual consultation. On the other hand, to others the need of one Federation, organized not on national but on denominational lines, seems clear. In social, charitable, educational and evangelistic enterprises, the missionary and his Japanese associate ought to be together, sitting "cheek by jowl," as it were, both in the annual assembly and in all committee work. Thus a mutual interest and enthusiasm will be engendered.

CHAPTER V

ACTIVITIES OF SELF-SUPPORTING CHURCHES

H. J. BENNETT

In some cases the missionary has quite a little control over churches which are self-supporting, and in almost all denominations the work of the missionary and of the Japanese church is so closely affiliated that it is difficult to tell, at times, how much of the work is that of the church and how much that of the missionary. In this article, all churches which pay the pastor a living wage, no matter what the relation to the missionary society may be, are considered to be self-supporting, even though some financial aid for other objects may be received from a missionary society. In the lists of self-supporting churches, published by the various denominations, some do not pay the pastor enough to live on, and he has to seek other work, in addition to his pastoral duties. In other cases, two or more churches combine to pay the salary of one pastor. Such churches should properly be put in a class by themselves, but for convenience sake they are put in with the self-supporting group.

The oldest self-supporting church is the Kaigan Church of Yokohama (Presbyterian and Congregational Churches), which was founded in March, 1873. The Kobe Church (Congregational) was started two years later. Since then both denominations have worked toward self-support, so that at the end of 1920 (the latest statistics available), in the Presbyterian Year-book, ninety churches are classed as

self-supporting, while the Congregational Year-book gives eighty-three. Among these, perhaps eight of the Presbyterian group and nineteen of the Congregational group might be classed as doubtful. If so, the total genuine self-supporting churches would be eighty-two for the Presbyterians and sixty-four for the Congregationalists.

The largest church in point of members is the Fujimi Church in Tokyo (Presbyterian), with 1601 members (at the end of 1920). The Presbyterians have three other churches with a membership of over one thousand, and three more with a membership of over five hundred. There are three Congregational churches with a membership of over one thousand, while a fourth falls only a little below the thousand mark. Including the latter church, there are seven other Congregational churches which have a membership of over five hundred. Altogether there are forty-one Presbyterian and thirty-six Congregational churches which contribute more than a thousand yen each for church support. But the total contributions of the Congregational group are slightly larger than those of the Presbyterian, i. e. ¥81,402 as compared with 77,648. The total contributions of all the Congregational churches for 1920 was ¥365,038, while that of the Presbyterian was ¥284,536.

The Methodist Church, in its report for the year 1920, has thirty-three self-supporting churches, and the total contributions amounted to ¥192,633. The Baptist Church has seven self-supporting churches, but is putting in ¥1500 toward a Forward Movement. One aim of this movement is to bring more churches to independence, and a marked increase in the number of self-supporting churches is to be expected in the near future. The Episcopalians report thirty-one self-supporting churches and the total contributions for last year were ¥90,556.

A New Development in Cooperation

During the last year, one important change has been made, which profoundly affects the work of the Japanese

Congregational Church and that of the American Board of Commissioners for Foreign Missions. Hitherto, the Japan Mission of the American Board and the Kumi-ai Church (Congregational) have been working in a friendly way, in parallel lines, so to speak, both bodies being Congregational, yet without any official connection. Each body has administered its own funds and decided and carried out its own policy. But the difficulty with the arrangement, so far, has been that the Japanese workers connected with the mission have had no official part in the administration of the work either of the mission or of the Kumi-ai Church. A petition for some kind of recognition, signed by fifteen of the Mission workers, was submitted to the mission and was brought up for consideration at the Annual mission meeting last July. A committee of ten, consisting of representatives of the Kumi-ai Church, of the mission and of the mission workers, was appointed and held its first meeting in April, 1921. Eight resolutions were adopted and submitted to the directors of the Kumi-ai Church. With a few amendments and additions, these resolutions were unanimously adopted at the annual meeting of the American Board in July. In October, at the annual meeting of the Kumi-ai churches, these resolutions were adopted, unamended, by a unanimous rising vote. The substance of these resolutions is that the American Board Mission in Japan turns over the evangelistic work of the mission and the administration of all funds for evangelistic work to a committee of eighteen, fifteen of the committee being the directors of the Japanese Kumi-ai Church, and three of them being missionaries of the American Board.

The other outstanding change in the work of the Kumi-ai Church, during the last year, is the establishment of the **A New Independent Church in Korea** Congregational churches in Korea on a basis independent of the Japanese Congregational Church. The American Board of Commissioners for Foreign Missions has never had work in Korea, but about ten years ago the Japanese Congregational Church opened

up work there, under the direction of the Rev. T. Watase. The work grew until there are now 143 organized Kumi-ai congregations, 13 ordained pastors, 67 other workers, and a total membership of over 14,000 (including 6000 associates). For various reasons, 58 Korean pastors, in May, declared for an independent organization for Korea. Mr. Watase, seeing God's hand in this, agreed heartily, took the matter first to the Kumi-ai directors, and later brought it up at the annual meeting of the Kumi-ai Church in October. Here it was heartily agreed to set the Korean Congregational Church up as a separate independent body, and ¥1650 was collected after the annual sermon, as an offering to the newly organized Korean Church. This is the largest collection ever taken at an annual meeting. As the moderator put it, "The Kumi-ai Church has adopted a son, and at the same time given away a bride."

The Presbyterian, Methodist and Special Evangelistic Baptist Churches have all been busy with special evangelistic campaigns during the last year. The object in view was the same, with all three of these churches, namely, to double the strength of the churches in every way, in three or five years. This involves doubling the church membership, the attendance at the various services and the contributions. The Presbyterians are using their strongest men for this work, and Mr. Uemura, of Tokyo, has been to China, Manchuria, Korea and Kyūshū in the interests of the movement. The general meeting of the Presbyterian Church, held in October, was the fiftieth anniversary of the beginning of their mission work in Japan, and a special service was held at that time. It was decided that the Rev. Paul Kanamori should be asked to visit the Presbyterian Churches, to help deepen the spiritual life of the members. Mr. Kanamori used to be the pastor of the Okayama (Kumi-ai) church but lost his faith entirely and went into Government service for many years. When a pastor in Okayama, he was one of the best

speakers in the Congregational Church. A few years ago, he experienced a revival of his faith, as a result of his wife's death, and made up his mind to devote the rest of his life to Christian work. As he visits the Presbyterian churches, his main message centers about the spirit of consecration, prayer, the assurance of salvation and Christian work.

The Methodist Church began the first year's work of its Baika Undō (Doubling Movement) in 1921. The money to finance this was collected in 1920. The Ginza Church promised Yen 50,000 for this work, this amount to be collected within three years. The Kobe Church also promised to contribute the same amount. One Christian gave Yen 10,000 for it. Last year, five places were chosen, as special places where this work should be carried on, and some well known speaker was sent to each place to work with the local pastor for a week. Homes were visited, family prayers were held, and all church members were urged to work. In these five places there were altogether about two hundred inquirers and one hundred baptisms. At Kyoto a special effort was made to let the city know that there was such a thing as the Methodist Church. The use of the City Hall was obtained and about two thousand came to the two meetings. Preparation by prayer and visiting was the first essential step, then came the special meetings, and at the end everywhere there was an effort to get decisions. Space will not permit touching in detail on these meetings in various places, but in the Methodist Church, last year, there were probably about twice as many baptisms as usual, and if the movement continues as well for the next four years, the object in view, i.e. doubling the strength of the churches in every way, will practically be achieved. The Baptists have seven independent churches at present, but through their Forward Movement they hope to double this number in five years.

The Misaki Tabernacle in Tokyo, is
Institutional Work probably the best example of an institutional church in Japan, and while

not entirely self-supporting in all its features, it deserves special mention here. The regular church work is supported by the Japanese, but the institutional features are largely financed by the Baptist Mission. The work is carried on largely by the church but a joint committee composed of missionaries and Japanese decides what services the missionaries and the Japanese are to be responsible for. The church services are carried on by the church itself. Among the institutional features, there are a Boys' School, a Girls' Afternoon School, a Girls' Evening School (for those working during the day), an Apprentices' School, where the rudiments of Japanese are taught, a Kindergarten and a Day Nursery. The church, last summer, carried on a Daily Vacation Bible School, superintended by Mr. Coleman. The Sunday School Association made a small grant of money for this, but the church workers carried on the work. The church has a playground, which is open three days a week during the winter and every day during the summer. Children come in all through the year. On Saturday evenings there are lectures for the benefit of the people of the neighbourhood, and the church has organized a Working Men's Friendly Society, which cooperates with the city in working for the poor. Doctors come and give their services, the city furnishes the serum and things of that nature, and the church furnishes the place, attendants, hot water, etc.

Certain Churches and individuals doing a special kind of work will be mentioned in passing. The work of such men as Messrs. Uemura, Ebina and others, specially gifted, should not be forgotten but space will not permit us to enlarge upon their activities.

The Tanyō Church, in Tamba, deserves special mention. The pastor, Rev. **A Strenuous Evangelistic Worker** Mr. Uchida, is shepherd of five churches, which have united and call themselves the Tanyō Church. In addition to preaching at these five places, he preaches at twenty-five of the forty-eight stations on the 150 miles of railroad between Kasumi and Kameoka, and between Sanda and Shinmai-

zuru. In the larger stations from fifty to sixty people attend, and at the smaller ones twenty-five. Among the audience are officials of the stations and laborers on the railroad. In Ayabe, Mr. Uchida's home, there is a large spinning factory called the Gunze Seishi Kwaisha (for-the-good-of-the-county spinning factory). The former owner of the factory was a Mr. T. Hatano, an earnest Christian, whose desire it was to do all he could for the good of his county. Mr. Uchida preaches regularly here and at eighteen other factories in the district. At the larger factories he has audiences of two thousand, and at the smaller ones about two hundred. All the workers in these factories attend the meetings, and there are Christians in all of them and in many of the stations.

In December, the Kujō Church, in
A Questionnaire Osaka, made an interesting investigation.

A questionnaire was distributed at a special meeting, where there was an especially large attendance, on which the following questions were printed: "Did you come to this meeting—1. because you saw it advertised in the newspaper? 2. because you saw the notice in front of the church? 3. because you received a handbill? 4. Did you receive a special printed invitation? 5. Did some Christian invite you? 6. Did some non-Christian friend ask you? 7. Did you just happen to be passing the church at the time? 8. Did you hear the drum used for advertising the meeting? 9. How old are you? 10. What is your occupation? 11. Where were you born? 12. How much education have you? 13. Are any of your relatives Christians?"

The questions were rather personal, but the answers were interesting. Thirty-nine per cent came in because they saw the notice in front of the church, eleven per cent because they saw the advertisement in the newspaper; six per cent received handbills, four per cent gave various reasons, fourteen per cent were invited by Christians, nine per cent by non-Christians, seventeen per cent received printed invitations.

Of those who wrote down their ages, three per cent were under 15, forty per cent between 15 and 20, thirty per cent between 20 and 25, fourteen per cent between 25 and 30, six per cent between 30 and 35, four per cent between 35 and 40, two per cent between 40 and 45 and one per cent above 45.

Three per cent were university graduates, one per cent graduates of Semmon Gakkō (professional schools), thirty-six per cent of middle schools, six per cent of girls' seminaries, fifty-one per cent of primary schools; unclassified, three per cent.

With regard to their occupations, twenty-seven per cent were workmen, nine per cent were employed in shops, seventeen per cent were merchants, seventeen per cent were students, eighteen per cent were employees of some company, five per cent were Government officials or clerks, and seven per cent were grouped as miscellaneous. Twenty per cent of the audience were Christians and eighteen per cent had Christian relatives.

It is an encouraging fact that laymen
T. Kagawa are feeling the responsibility for evangelizing the country, and are giving their services as time permits. Prominent among these is Mr. T. Kagawa in Kobe, a man gifted with special power. He is devoting special attention to work for laborers and for those unfortunates who live in the slums. He is also in demand as a speaker, and, simply to take one example of his work, when he spoke at Matsuyama, the church was so packed that the audience had to crowd up on to the platform. Here, after his appeal, forty-three were brought to decide for Christ, and later received baptism.

Among the most spiritual pastors is
K. Takemoto the Rev. K. Takemoto, pastor of the Tenma Congregational Church in Osaka. This pastor is a man of prayer and has a special gift for writing. In September, the Rev. S. Kimura held a series of meetings at this church. Three days were spent in special prayer before the meetings began, and

there were 199 who decided to make a special study of Christianity, and a few days later, when Mr. D. Ebina came to visit the church, thirty more made the same decision. Using his literary gift to the fullest, Mr. Takemoto recently published a small booklet called "Taiken no Kirisuto" (Christ the Supreme Authority). In the Maie prison, in Hokkaidō, was a certain Matsujirō Shimizu, who had been in prison for twenty-two years. He read Mr. Takemoto's booklet and the Bible, and was converted. After being released from prison, he went to Osaka, called on Mr. Takemoto to thank him, and was helped by him to find work. He is now earning an honest living during the day and preaching Christ in the evening.

A Miss Toshi Yasuhara, in the island of Awaji, while on her sick bed, read Mr. Takemoto's magazine, the "Reika." She was healed of her sickness by faith, and later went to Osaka. Mr. Takemoto introduced her to Miss Holland, and now she is working at night, without pay, for the women in the Osaka factories. Another of Mr. Takemoto's church members is going all through Japan, lecturing on temperance.

The ideal which the missionary has constantly before him, either consciously or unconsciously, is to raise up such a Christian constituency in Japan, that his own work will be unnecessary. And the fact that there is a considerable number of independent and self-supporting churches, and that the number is growing, is a cause for great rejoicing. It is also a cause for encouragement that many of the smaller denominations are working with the same ideal in mind. The Japanese people have shown themselves capable of running their own government without outside help, and there is no reason to doubt that where there are sufficient numbers, the Christians are quite capable of carrying on their church work alone. But Buddhism and Shintō are very strong and Christianity is still weak in point of numbers, so for many years yet there will be need of

all the Christian forces, missionary and Japanese, uniting their strength to build up strong, independent, self-supporting and self-governing churches throughout the country.

THE HISTORY OF THE
CITY OF BOSTON
FROM 1630 TO 1880
BY
JOHN B. HENNINGSEN
OF THE
BOSTON PUBLIC LIBRARY
PUBLISHED BY THE
BOSTON PUBLIC LIBRARY
1880

JAPAN

PART II EVANGELISM

1884

18

1884
1885

CHAPTER VI

THE SPIRITUAL CRY

AMY C. BOSANQUET

"As the hart panteth after the water brooks,
So panteth my soul after Thee, O God.

My soul thirsteth for God, for the living God."

Again and again has that cry from the heart gone up to heaven in all ages. If the poets have most often put it into words, they have only interpreted the dumb longings of multitudes of their fellowmen. This greatest of all quests has drawn after it the noblest hearts of the world and draws them still; in the darkest times there have always been men and women who "followed the Gleam," even when it was but a glimmer. But there are world epochs when the spiritual thirst is especially intense, and we seem to be entering such an epoch now.

Is this true of Japan? It sometimes
Is Spiritual Need seems to be implied, by people who
Realized in are not in close touch with the inner
Japan? life of the Japanese, that materialism,
militarism and secular education have been so dominating in their sway that the spiritual sense has been stifled, and the response to spiritual appeals is small. In answer, it is not enough to refer to friendly receptions given by statesmen and others to delegates to Christian conferences, to the growing appreciation of Christian social work or to the increasing influence of Christian leaders in various spheres. Such recognitions of high character and good work mean much, but we are concerned now with the question of a sincere search

for truth as truth, to be followed at all costs, the longing for God Himself, not only for the benefits of Christianity.

It is true that Japanese literature of the past was not rich in spiritual aspiration. There was much charming poetry, but the subjects were chiefly suggested by nature, love and regret. Nor can we point to any great Christian mass movement since the reintroduction of Christianity in the last century, which can be compared with those in some other countries. But there have been reasons for this which it would take too long to explain here. We may just suggest that the histories of Buddhism, Shintō and Confucianism well illustrate the instinctive and insatiable need of man for God, and that those religions, providing, as they have done, a great variety of philosophic and popular teachings and forms of worship for different tastes, contained enough truth and comfort to satisfy the average person brought up in them and unaware of anything higher. They could not satisfy all, however. The extraordinary success of Christianity in the sixteenth century, a time of great unrest and corruption, is significant. So is the rise of the modern Shintō sects which multiplied after Christianity had been suppressed. As soon as they appeared with something which people could understand, something which seemed more full of spiritual hope and blessing than what they were accustomed to, thousands were ready to join them and to enrich their organizations with contributions of money and property. Tenrikyō, founded by a woman who died in 1888, had in 1918 more than three and a half million believers, 3,299 preaching places and 21,716 teachers and preachers. Taishakyō, founded in 1874, had in 1918 more than 4,118,000 adherents. Besides these, there are some eleven other modern sects (adaptations of Shintō, Buddhist, Confucian and even Christian elements) which claim respectively two million, one million or, at least, hundreds of thousands of followers. We have only to study the history of the old Buddhist founders of sects—often very

learned men—and the origins of these new sects—often founded by country people of little education—to discover instances of real religious devotion, a pathetic longing for deeper union with the divine (under whatever name they knew it) and only too eagerly credulous gratitude when it seemed that a revelation had been vouchsafed, whether to a monk in his retreat or an ignorant farmer in his field, or a devout woman on her sick-bed. I can never forget the scene at a country station near a large Kongōkyō temple, after a festival there. The crowds surged into the train, some of them being pushed through the windows as it moved off. They were a quiet, happy throng, and I was especially impressed by the beautiful rapt expression of one young woman standing beside me, who went on praying, regardless of the other passengers, and gazed devoutly towards the temple as long as it was in sight. The spiritual instinct has often been baffled, often deluded, often exploited by covetous persons, but it has never been dead.

But we can say far more than this.

A New Spiritual Movement During the last fifty years a new and vital power has been quietly working like leaven all through the land, and as

a result we see a great quickening of spiritual aspiration. This has been most marked since the beginning of 1921. Experienced workers are agreed that there is a change, a movement, more genuine, spontaneous inquiry, born not of mental curiosity but of heart need.

There is a remarkable demand for books with a religious motive, both Buddhist and Christian. Some of them have had an enormous circulation lately. Buddhist books may bring in texts and Gospel ideals as if they were their own; books on Christian subjects, perhaps with plots borrowed from the Bible, may not always seem to us reverent; some are written by non-Christians. But what interests us is the point that these books are welcomed for what is ideal in them, that anything about the Person of our Lord has an intense attraction, and that readers seem to ponder

over the best points and get help from them. "A Priest and his Disciples" by Kurata, a drama about Shinran Shōnin, the great Buddhist teacher who founded the Shin sect in the thirteenth century, is a good example of a Buddhist book showing Christian influence. Shinran, for instance, calls himself "the chief of sinners," and his words are often more suggestive of Christianity than of Buddhism. This book, brought out some four years ago, has already run through more than 130 editions. Mr. T. Kagawa's "Over the Death Line," telling in the form of a story, with some fictitious incidents, the history of his own life and work in the slums and among the labourers of Kobe, ran through two hundred editions during last year. The writer's undoubted sincerity, his practical application of his Christian faith, his forceful personality and self-denying life have given to this book a great influence.

A little while ago, educated people seemed to be carried away by ideas of complete moral independence and the sufficiency of their own will-power; the thought of "trusting in God," "receiving His grace" or "needing a Saviour" repelled them. Of late, there seems to be more realization of the failure of efforts to stand aloof from religion, more sense of the interdependence of man on man, of nation on nation and, to rise higher, of earth on heaven. But what is helping most is the softening influence of the new ideals of service and self-sacrifice.

A Japanese newspaper writer, **Service and Sacrifice** turned from travels abroad, has been addressing large audiences and speaking boldly about his country's present duty to the world. He has showed how for many centuries Japan has been receiving the best from other lands, from India, China, Europe and America, and how now the time has come for her to consider not what more she can *get*, but what she can *give*; the day has come for unselfishness, for self-sacrifice. At first he fully expected storms of disapproval from his audiences, but instead came storms of applause. He says that such a thing

could not have happened a few years ago. We find the same appeal in the speeches of other men, lately returned from the Washington Conference, and it is not being made in vain, especially to the younger people.

The fact is that great waves of materialism did sweep over the country last century and of late, too, during and after the Great War, when huge fortunes were made rapidly and a new age of luxury set in. But now those waves are losing their force. There is a distinct recoil from mere materialism here, as in other parts of the world. "People are sick of materialism," said a Tokyo pastor the other day.

It is not materialism alone which has hindered. Since the reintroduction of Christianity into Japan, the general atmosphere has certainly been discouraging to deep spirituality in many ways. The country has been going through many hard experiences. First, fear and suspicion, then absorption in acquiring knowledge and power, then military successes and a new position in the world, with the sensitiveness which goes with a new position as yet hardly assured; then the profiteering days and the sufferings from high prices—great wealth and great poverty side by side—and all the time countless conflicting influences, countless currents of thought and of thoughtlessness pouring in from domestic and foreign sources, filling the daily newspapers and the magazines which are read by young and old and which bring every good and evil controversy to every door.

But from all this we see emerging a new spirit of service and self-sacrifice, as we have said—individual, national, international; and in proportion as this spirit wins its way we expect to see new spiritual life and freedom of heart, since, as we well know, the least touch of real self-forgetful love brings a mysteriously swift release from the bondage of hardness and bitterness and pride, opening the heart to desire fellowship with God, and to feel it.

An experienced Tokyo pastor says
The Longing for God that lately he has found people longing more than ever for the love of God.

This is sometimes because of their loneliness, a feeling which is possibly enhanced by modern books and knowledge of Western family life. "Loneliness" is a word we hear very often. Since writing this last sentence, a Japanese friend has happened to remark, quite independently, that almost all the letters she receives from her friends say that they are lonely. Buddhists, who used to speak of the "compassion" of Buddha, are now, we are told, adopting the word "love" instead, for that is what people are craving.

A former Buddhist priest, now a Christian evangelist, tells me that within his own personal experience, as he goes about the country, there are very many among the priests themselves who are weary and sad and have lost all faith in the tenets they profess, many who are secret believers in Christ and would become Christians openly at once, but for their anxiety as to means of subsistence if they leave their temples.

As to the general public, this same preacher, who is recognized as a man with a message, has attentive audiences everywhere and far less opposition from Buddhists than formerly. Even in far off islands he speaks to meetings of fifteen hundred or two thousand people, and he showed me a thick packet of letters, all of which were letters of thanks from grateful hearers. One of the most touching was from a young lady who had been very lonely and sad until she heard the word of salvation from him and accepted it at once with her whole heart. Her letter was many yards long, and the word "joy" was written in it no less than twenty-eight times. The pastor had marked it with red ink!

A worker in a preaching hall in a Tokyo thoroughfare says that he notices a great change in the passers-by of late. In 1920 they were often tipsy and often rejected the offer of Christian papers. Last year and this, the drinkers have been fewer, papers are gladly received, and those who come into the hall are serious and purposeful. People used to mock and cavil at the preaching, calling out, "Show us God, then!" and such things. Instead of that, now it is, "How can I

believe?" asked in all sincerity. One of the marked characteristics of the present movement, according to several workers, is the desire for direct Bible study. If a preacher wanders to other subjects, young men will often get up and walk out, while if Bibles are supplied and the page given out, they will gladly follow and stay to the end. Lately a group of young inquirers came to a worker to ask of their own accord for more consecutive Bible teaching and for some opportunity to use their new light and knowledge to help others.

We do not often find that it is a deep sense of sin which impels people in Japan to seek God; sorrow for sin and hatred of it generally come later when the holiness of God is better known and when it has been discovered by experience how sin clouds the sky of the soul, debarring it from communion with its Lord. But they do own often to moral weakness and to discouragement about their own failures; indeed personal pessimism is rife; the young people confess it in words, it is the prevailing note in fiction, and one reads it in the faces of the older folk. With some it is this which first leads them to seek for the light.

"Truth and peace! What is truth and what is the aim of life? These were the problems which occupied a chief place in my thoughts before I was led to Christ," wrote a thoughtful woman, adding that she had been helped by "the love of nature, which was, as now, very strong in me; the vague thought that there must have been some Force or Will behind and above it always haunted me."

It is common to find students whose feelings are much like those in the following extract from an English letter: "I am always wanting and looking towards that which is eternally great and true. I am continually crying for that which is absolutely pure and strong."

These two examples are not new. To-day the quest is becoming, we think, more definite. More is known, in many parts of Japan, at least, about the Personality

of our Lord, and the cry is rather, "Oh, that I knew where I might find Him!" Pantheism has deeply affected all religious thought here for ages past, but now a vague recognition of some divine indwelling presence in inanimate nature and in man is felt to be not enough; seekers are dissatisfied unless they can find and love and be loved by "the Living God."

This was certainly one reason for the wonderful joy brought to many Christians and inquirers by the Missions of Spiritual Healing held by Mr. J. M. Hickson in a number of centres during the autumn of 1921. At those quiet services there was such a deep realization of the Presence of Christ, such a sense of His touch, that hearts were comforted and daily life irradiated and new levels of faith attained, whether there was immediate physical improvement or not.

The great response to the comparatively new method known as Newspaper Evangelism has shown the unexpectedly large number of hungry hearts in scattered places all over the land. Its promoters have received thousands of letters asking for spiritual help. Though I have not been engaged in that work, I last summer put a little paragraph into the paper, "Ai no Hikari," offering reading and advice to anyone wishing to hear more about new life and the forgiveness of sins, and even this one short notice brought in a number of touching letters and postcards from far and near.

It is undeniable that church attendance is generally small and that it is difficult to get inquirers to identify themselves with the churches. This is the tendency everywhere in these days—not in Japan alone. It is a critical age. It is an age of dislike of vows and restraints. The churches themselves are not always what the earnest young idealist looks for, and this is a serious problem, for it is the disappointed seekers who do most to discourage others, and are, perhaps unintentionally, the greatest hindrances to the growth of the kingdom. They lose heart and drift away, thinking that after all Christians are no more full of life and

love and beauty of character than anyone else, and depreciating the whole system. The more intense the spiritual longing has been, the more painful is the sense of disillusionment.

It is a solemn thought that men and women want to know the disciples of the Master chiefly that through them they may go on to know the Master Himself. Social intercourse and social service which stop short of this are losing their crowning glory. But we are sure that the present spiritual awareness in the outside world is reacting helpfully on Christian churches and workers, stimulating them to respond to it and to become true guiding comrades to the souls whose cry is, like that of the Greeks of old, "We would see Jesus."

CHAPTER VII

NEWSPAPER EVANGELISM

ALBERTUS PIETERS

The year 1921 was made memorable in newspaper evangelism by the establishment, at Fukuoka, in Kyūshū, of an enterprise for this purpose under the auspices of the Federation of Christian Missions in Japan, conducted through the standing committee on newspaper evangelism. This is the first interdenominational enterprise of this kind, and it is hoped eventually to extend the operations of the committee to every prefecture in the empire.

Although usually referred to as "Newspaper Evangelism," the work of the committee would be more accurately described by the longer title of "Newspaper and Correspondence Evangelism," as the correspondence resulting from the newspaper publicity forms a very large part of the work.

The resources at the disposal of the committee consisted for the fiscal year, April 1, 1921 to March 31, 1922, of ten thousand yen. One thousand yen of this total sum was the gift of a Presbyterian friend, formally voted to this work by the mission. Two thousand yen was an appropriation from the United Lutheran Board, the only regularly appropriated money to come into the hands of the committee. The rest of the ten thousand yen had been collected in the United States by the Rev. A. Pieters, with the consent and cooperation of the Board of Foreign Missions of the Reformed Church in America, and came almost exclusively from the members of that church.

The committee established rules for the conduct of the work, and elected Mr. Pieters manager for the first year. Although the work nominally began on April 1, the necessity of collecting a staff of assistants and fitting up an office made it impossible to insert any advertisement in the papers before April 28. From that time, the work has been actively pushed, although funds were not sufficient to permit of advertising continuously.

In the eleven months of operation, more than two thousand five hundred persons have applied for tracts. Those of Mr. Kanamori and Colonel Ōshima have formed the chief items in the standard parcel sent out in response to such requests. The rules of the reading club are sent out at the same time, and roughly one fifth of all applicants give convincing evidence of their "bona fides" by immediately remitting the required fee of ten sen a month and becoming members. The loss, for various reasons, is, of course, considerable, but at the close of the year more than four hundred are members in good standing, so that this club brings in a revenue of forty yen a month. This is enough to pay for the services of one office helper. The club may be considered fully one half self-supporting.

As a means of communication between the office and the applicants, and as an organ of the society, a small monthly sheet—perhaps more properly a bulletin than a magazine—is issued. For members, the subscription price is included in the membership fee. For others it is thirty-five sen a year. Some missionaries consider it good material for distribution as tract literature, and buy it in quantities at two yen a hundred. The total circulation is upwards of twenty-five hundred. It is sent to all inquirers free of charge for six months only, and if this material is charged to the distribution account, the paper itself is self-supporting.

Whenever possible, pains are taken to introduce the inquirers to local pastors and churches. As a result, nine baptisms took place between April 1 and Dec. 31. Where such contact between the inquirers and the

already established church or missionary work cannot be brought about, persons desiring to prepare for baptism are supplied with a catechism and printed explanations, composing a complete "correspondence course," which requires four months of daily Bible reading and study. This is one of the very important things done from the office. A number have registered for this course and one has completed it.

In cases where Christians have no opportunity to attend Sunday services, it is necessary that something should be done for their edification, and as a means to that end a weekly service for Christian worship, composed of printed prayers and a sermon, is issued from the central office. Some of the recipients read this service by themselves, but, wherever possible, they are encouraged to associate others with themselves, so as to form a nucleus of a group. At present, in addition to those centers which are in touch with the office directly, these sermons are in use in Oita Ken and in Tokushima Ken. Forty or fifty persons, in the aggregate, are thus supplied with facilities for Christian worship.

The office is called the "Shinsei Kwan," or Hall of the New Life, and the bulletin is called the "Shinsei." The above are the principal methods by which the secret of the new life is passed on to the public. Taken together, it is believed that they constitute a complete system for the solution of the problem of country evangelization, and that they are destined to make no small contribution to the solution of city evangelization as well.

It is the purpose of the committee as rapidly as possible to organize branches in the prefectural centers, from which the follow-up work can be done more effectively. The first Branch is in operation at Seoul, Korea, with the Rev. W. J. Kerr, of the Presbyterian Mission, as manager. Preparations are in progress to establish a Branch in the Tōhoku. There are missionaries in almost all parts of Japan who would like to do this work if the means were at hand. The Rev. W.

H. Murray Walton, of the Church Missionary Society, who has done similar work at Hiroshima, is now in England, seeking to obtain the means for a considerable extension.

The chief centers of newspaper evangelism, not officially connected with the Federation's Standing Committee, are at Oita, where the Rev. H. Kuyper is continuing the work of the Eisei Kwan, formerly conducted by Mr. Pieters; at Hiroshima, as already mentioned; and at Nagano, conducted by the Rev. Daniel Norman, of the Canadian Methodist Mission. Dr. Norman has had during the year more than eight hundred letters of inquiry and thanks; he has now under instruction five hundred and sixty persons by mail, has sold over a hundred New Testaments to inquirers, and has the privilege of recording twenty-one baptisms among those on his list.

It is the verdict of experience that no method of evangelization is more fruitful, and that it is clear that none is capable of being expanded so readily and so widely, if only the necessary means are provided.

CHAPTER VIII

FROM BUDDHISM TO CHRISTIANITY

RYŪN KAMEGAI

I am but one of the least of Christian believers—one who believes in Christ, serves God only and has determined to devote body and soul to Him for life. I know little about Christianity yet, except that I have been won by the power of the love of Christ. I have not yet carefully read all the Bible, but I am looking forward to studying it thoroughly in the future.

I should like to try to tell you how I came to enter the Christian religion which I once despised and was greatly prejudiced against.

I was born the eldest son in a Buddhist temple of the city of Toyama in the strongly Buddhist province of Etchū. Through the exertions of my parents and the believers connected with our temple, I succeeded in graduating from the Imperial University, department of Philosophy, specializing in Religion. My graduating thesis was on *Zendō Daishi*, a subject well suited to a temple-born man like me.

I do not know whether it is true or not, but according to tradition, when Rennyō Shōnin came long ago to Etchū, he directed his son, Rensei, to build a temple, of which he became the first priest, while I was of the eighteenth generation, in direct descent, ministering in this temple. From early childhood, my mother was always telling me how I must devote myself to working for the sake of religion, and I used to dream of becoming a religionist even greater than Rennyō Shōnin or Shaka (Gautama Buddha), and was

eager to labour for the good of mankind. However when I entered a Higher school, I gradually found my true level, and then became discouraged and sometimes even wished I might die. But as I thought religion was meant to show the way of peace to people like me, I began from that time to take a serious interest in problems of belief. While in the Middle school I had enjoyed reading any book by a distinguished Buddhist scholar, but from this time I read only religious books.

After entering the University I came strongly under the influence of Chikazumi Jōkan, remaining in his Kyūdōgakusha (an institution) even after my graduation, and receiving his teaching on matters of faith for about four years. His faith made a deep impression on me, and I feel its influence still. I owe it to him that I am able to go forward boldly now in my present convictions. Chikazumi himself was a deeply religious, absolutely consistent man, who would have nothing to say to compromises, but would go straight ahead. But though I listened to his sermons for four years, somehow I never could fully believe in Amida Buddha; on the contrary, Christianity began to sink in. I was powerfully attracted by the work of earnest saints like Bunyan and Luther and Augustine and (to go yet further back) St. Paul. The words of Yamamuro Gumpei, of our own day, too, seemed more precious than gold and gems to me. I cannot but feel that from that time I was receiving deep blessing from God. When I read Bunyan's "Pilgrim's Progress," every word was like a rare treasure, and as I contemplated this mountain of jewels, I felt as if God had graciously caused Bunyan to write it all just for me, and could not help giving thanks. In Buddhism, too, there are allegorical stories, but none of them come up to the "Pilgrim's Progress." I lamented the fact, wondering why there was no book like this in Buddhism to describe the path of faith.

After this I went as teacher to the Otaru Middle school in Hokkaidō, and so for a time was deprived of

a religious atmosphere, but when I had leisure I dipped into books by writers like Plato, Eucken, Bergson, Maeterlinck and Tagore. It seems to me now, looking back, that all these have little by little added strength to my thoughts. The ideas of a future life, of a Divine life within us, of the existence of God the Creator and that we are His children, and that our true happiness depends not upon material things but upon the unseen world—all these thoughts brought strength to my soul. Still I professed to be a Buddhist and, while realizing my great lack of power, the desire to work for the cause of religion never left me.

About five years ago, in the autumn, I heard unexpectedly that Mr. Tsūrin Kanamori was coming to Hokkaidō for special evangelistic work, and as I had heard before of him as an earnest Christian, I thought that if he should come to Otaru I must try to meet him. Meanwhile I obtained and read his book, "An Exhortation to Faith," written with much prayer on his way back from America. At that time, living in the irreligious commercial city of Otaru, I was conscious of great spiritual thirst, and longed to hear any earnest believer, whether Buddhist or Christian. At last Mr. Kanamori arrived and I went to the hotel where he was staying, hoping to meet him. Just then I saw him in the distance, walking in quiet meditation along a road which ran from the hotel up into the hills, and I followed after him. It was at the end of the Hokkaidō September, in the depths of the peaceful mountains, lovely with autumn colouring, that I first spoke to this man of God. He listened to me as we walked, and gave me kindly answers. We turned homewards, but still there was much to say, and at last we parted with the promise to meet again. Next day I saw him once more and laid all my deepest doubts before him, and he took up my problems and solved them one by one. But I did not then in the least intend to become a Christian; in fact, I told Mr. Kanamori frankly that since the Vows of Amida were for all living beings, it was my hope to spread the

knowledge of the *Nembutsu* (invocation of Amida Buddha) throughout the whole world. I was at that time studying the Life of Rennyō Shōnin, and so was full of the wish that all people, not only in Japan, but in China, India, Australia, and Western lands might be led to believe. When we came to the final parting, Mr. Kanamori prayed for me, and, strange to say, that prayer, full as it was of a boundless sympathy such as I had never heard since I was born, brought a great light and power into my life thereafter.

After that came a period of great distress and doubt, because Christ was attracting my heart strongly, but it was not easy to cast away my old faith in Amida. Should I believe in Christ? Should I believe in Amida? There were times when I believed in Amida and looked upon Christ as a Bodhisattva; there were times when I believed in Christ as an incarnation of Amida. So I wandered and suffered and could by no means solve my difficulties. I even dreamed of starting a new religion which should maintain that both were One Being. But I did not feel my strength adequate for such an enterprise as originating a new religion; besides, it was clear to me that such a mosaic-like compromise was not real faith. I longed to settle quickly which to choose. I argued that as both were great, it would not do to refuse either, yet I could not believe in both equally. So for some time I was in distress.

Soon after this, in the spring of 1917, I was appointed as teacher in my old Middle school at Toyama, through the kindness of the Principal and others. It had been my dearest wish to teach in the school near my home, not only because it was convenient for my family, but because I wanted to do something for the cause of education in my native place. But now, since these problems of faith had become so tremendous, I began to feel that it would be impossible for me to go on long like this, living in the home temple and attending school from it. It became necessary to make a great decision.

Soon after my return home, letters came from the head temple, appointing me chief priest. But after passing through a time of mental storm, I definitely determined to become a Christian.....

But why did I cast away Buddhism like a worn-out sandal and put my trust in Christ alone? There was a deep reason for that. The age-long sufferings of Amida—one cannot believe them to have been actual fact. Of course, there may be good effects from believing in them, and deep philosophy in the doctrine; one may behave as if one believed, and preach about the Vows of Amida, and as I had hitherto studied the subject, I could, if I wished, argue to any extent about it, but still it was impossible to hold these things as historical truth. But the Cross of Christ is a *fact*. And when I read about the words and deeds of Christ in the Bible, it became clear to me that these were not the words and deeds of a man; that Christ is God.....Then the love of Christ! That is beyond the power of the heart or of words to express. My heart was entirely taken possession of by Christ. The more I knew of the things of Christ, the more I touched the source of fathomless depths of truth and life and strength, and discovered for the first time the way in which I could truly live. Things which had seemed commonplace to me before were now full of significance. Things which had seemed dead before now came to life. The world became a radiant place, filled with love and life and power. By degrees, as I went on reading the Bible, I understood that the teaching of Christ is not only not inferior to any other religion, but that it is so far above them all that they cannot be compared with it. Christianity includes everything good to be found in Shinshū, Nichirenshū, and Zenshū, and is higher than all.

It is true that Buddhism is a noble teaching. It was first apprehended by the saint Shaka (Gautama), and among his doctrines one of the noblest is that of the Vows of Amida. As a *device* for the salvation of the multitudes there is no higher way in Buddhism. We

may indeed call it a light in a dark place, even an electric light. But, after all, it is only a device, the fruit of Shaka's pity for man. No doubt in some past ages it was of use, and even now it is believed by some, but in these critical days, for the public at large which has received a modern education, a device of this kind is of no use. But the teaching of Christ is no mere device; it is plain and to the point..... Certainly the salvation of Christ, the Son of God, Who has come so close to us, living as we live, experiencing the depths of sorrow and suffering as we do, is more to be trusted than a vague hope of a Western Paradise far away beyond the million millions of heavens.....I believe that if Buddhism is like electric light, Christianity is like the light of the sun.....

"Proof is better than argument," and as I made proof of this, finding daily joy in walking with God, it was on account of my actual experience that I finally became a Christian. In short, as Nichiren Shōnin said, "Buddhism is reasoning".....But I wanted not reasoning, but fact. In the whole world, there is no saviour who is not mere "reason" but a *real* Saviour, except Christ. I had previously longed to find some work to which I could devote body and soul for my whole life, and now I came to understand that my work was to know God's will more deeply, to teach it to other people, and to throw my whole life into labouring to build up God's kingdom.....

When I had made this decision, the first great problem to be solved was how I was to break with all my old circumstances and associations. This was not easy. What would my mother feel when she heard? What would the parishioners think, who had done so much for me and for the temple? How would those who had been my superiors and friends regard it? What was most painful to me was that I must cause anxiety and annoyance to those who had been my great benefactors. Especially was I troubled about my mother. I could imagine how she would not only refuse her consent to my becoming a Christian, but

would for a time be full of qualms about its being unfilial to our ancestors and inexcusable to the world. There was no way but to pray that my mother might herself be brought to see the love of Christ, and come to work with me in the Path of God. For a moment my mother was persuaded by my explanations to concur with me, but afterwards when she thought things over, she became very sorrowful She had already understood Christianity very well by reading about it, so I cannot but believe that in time she will come to rejoice in the boundless, overflowing loving-kindness of God. The other difficulties, too, are, of course, heavy crosses for me to bear, but I have only to bear the cross with Christ, and to work, in dependence upon the Blood, for my own soul and the souls of others.

I am not making light of Buddhism, but I believe that its purpose is realized best by Christianity. After the sun has risen, it is not necessary to go on burning electric lights. If Shaka and Shinran could see that their aims of mercy, and salvation for man can be attained completely by the more excellent religion of Christianity, I believe they would be perfectly satisfied. The object of the *Nembutsu* (invocation) is not merely the recitation of the name of Amida; its end is devotion and faith; if that devotion can be attained very perfectly and very easily by means of the Cross of Christ, what further need is there of the *Nembutsu*? Christ came not to destroy the religious which were already existing, but to fulfil them

Since the love of God is like this (after quoting various passages of Scripture), however much other people may say, "Do not believe in God," one cannot help believing; however much other people may say, "Do not trust in Him," one cannot help trusting

Apart from this Path of God, there is no road for us to tread. We must forsake all and follow Him. The teaching of Christianity is not contrary to our national character and constitution. (Texts on filial piety and loyalty)

My dear Buddhist brothers and sisters, do not let

yourselves be vainly misled by empty reasonings, but make up your minds to become Christians, to receive life and strength, to live lives that are worth living, and to obtain true happiness from God!

JAPAN

PART III SOME RELIGIOUS AND ETHICAL INFLUENCES

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CHAPTER IX

POPULAR BUDDHISM IN JAPAN

R. C. ARMSTRONG

Philosophical Buddhism has been well presented and interpreted by modern writers. Popular Buddhism differs from it in some important respects. Recently an educated priest, speaking in a certain temple, gave a rather inspiring, patriotic appeal to young men; but when he addressed himself to the untaught hearers his message was little better than a paternal exhortation to repeat the name of Amida Buddha that they might enter paradise. Philosophical Buddhism is too difficult and abstract to become popular, consequently the priest must resort to various devices in order to reach the masses. The result of this is a complex system of forms, ceremonies, and superstitions, some of which we shall try to describe briefly in this paper.

A visit to several leading temples
The Temples throws light on the popular activities of the various sects. On Mt Hiei, the historic site of the great Tendai temples, everything is comparatively quiet, and one cannot help but think of former days when it was a center for thousands of armed priests. At that time the emperor said there were three things he could not control, "the Kamo river, a throw of dice, and the priests of Mt. Hiei." In Kyoto the Shinshū temples are still active. Many worshipers pass from the temple dedicated to Shinran, the Japanese founder of the sect, to that dedicated to Amida, the Buddha of boundless light and life. This sect has adopted Christian methods; they have their

Sunday Schools, Young Men' Societies, hymn books, organs, etc. Indeed their doctrine of salvation by faith is suggestive of Christian influence.

*Beautiful Mt. Kōya, the center of Shingon, the leading esoteric sect of Japanese Buddhism, is the site of several splendid temples and an educational institution sufficiently progressive to exchange lectures with leading Christian colleges in Western Japan. The memorial tablets in the temple grounds are of historic interest. Prominent among them is an exact copy of the Chinese Nestorian Tablet which has been recently erected, indicating the desire of this sect to claim some historic connection with Christianity. The temple entertains tourists as paying guests. After a daintily served vegetarian dinner and a comfortable night's rest, the visitor is ready to rise early to attend mass. This service bears a striking resemblance to mass in the Roman Catholic church, with its rosary, its incense, its candles, its priestly robes, its rich altar, its prayers for the dead, and fees to the priest varying according to the hour and length of service.

At Eiheiji, near Fukui, the head of the Sōdō sect of Zen learning, a party of us were cordially welcomed, shown the temple treasures, served with a vegetarian dinner, and urged to remain over night in order to see the priests practicing *Zazen* (sitting in meditation) in the early morning. We were shown the room where this ceremony is held, and a flat stick was pointed out which they said was used to awaken any undisciplined youth who might be so unfortunate as to fall asleep during the ceremony. Minobu, the great Nichiren temple, is beautifully situated. The worshippers repeat over and over "Namu myō hō rege kyō" (Hail to the sūtra of the lotus of the good law) to the beating of a drum. This sect is active in social work; its methods are militant and intolerant. In Tokyo they encourage the Buddhist Army in active opposition to the Salvation Army, and on several occasions have interrupted Christian meetings.

Space does not permit us to describe all the activities

of these and the many other great temples of Japan, but sufficient will be said to show that the temple still holds a large place in the hearts of the masses. Having once witnessed the crowds which gather on festival days, one cannot doubt the influence of Buddhism upon the common people.

In the temples and temple grounds
Objects of Worship there are numerous objects of worship which vary in importance from a tree to a god-like bodhisattva like Amida, and the Tathagata Vairocana. Some of the most popular of these are the seven gods of happiness; various images of Kwannon, the goddess of mercy; Jizō, the guardian god of children, who gives and withholds children in answer to prayer; Yakushi, the god of medicine, whose image is usually worn smooth by believers seeking health; Fudō, who suppresses evil spirits and wards off epidemics; Emma, the king of the lower regions, his six retainers and thirty-two species of imps who frequent the lonely haunts of men. In some temples relics such as the alleged bones and teeth of Buddha are worshipped. Women are required to veil their faces when viewing these relics.

Around these objects of worship, tradition has woven a garland of superstition. Emma is represented as living in a gorgeous palace below the earth on an iron-bound mountain, separating the eight hot hells from the eight cold hells. Here he judges the dead. In several temples hell with all its suffering and horror is painted on the walls for the instruction of the wayward. Children are told that Emma will get them if they are not good. No "Black Douglas" could be more effective.

Fudō stands in the midst of fire with a sword in one hand to cut out evil, and a rope in the other to bind it up. His devotees are frequently seen, especially in mid-winter, standing beneath the icy waters of a waterfall, gesticulating wildly and repeating their incantations for deliverance from evil. Jizō and Kwannon are much worshipped by the common people and many super-

stitious stories extol their power and virtue. For example, Shōtoku Taishi, the great Buddhist saint, was believed to be the incarnation of Kwannon. A story is told of a precocious little girl who knew, untaught, the various names of the Buddhas. At ten years of age Kwannon appeared to her every night in dreams and her parents believed that the goddess was calling her. At eleven years of age she gave away all her toys and pretty clothes because they were no longer attractive to her, and she composed a poem on the fleeting nature of life. Shortly after this she bade her parents farewell, sat down on the mats, clasped her hands in the attitude of prayer and died. She was given the posthumous name of "Child of wonderful clear light." On the tablet erected over her grave there appeared the mystic name of Kwannon and everybody said "surely she was the incarnation of Kwannon."

The doctrine of transmigration naturally creates superstition, making it possible to worship all manner of living creatures, real and imaginary. They worship images of lions, elephants, cows, deer, tigers, horses, rabbits, dogs, wolves, foxes, badgers, wildboars, cats, rats, monkeys, and several fabulous creatures such as thunder-dogs and water-tigers; such birds as crows, chickens, pigeons, eagles, swans, wagtails, snowy herons, cormorants, and some fabulous specimens; such creeping things as dragons, snakes, turtles and crabs; such fish as carp, sea-bream, mackerel, white eel, catfish, octopus, the dolphin etc.; such insects as the ant, dragon fly, and the silk worm. The Neo-Platonist explained Egyptian animal worship by the doctrine of transmigration. In the same way the Buddhist custom of holding mass for animals can be accounted for. For instance, the young men's Buddhist association in Kyūshū recently held memorial services for thirty-four thousand frogs, seven thousand rats, one thousand hares, five hundred dogs, five hundred cats, five hundred hens and five hundred doves dissected in the study of anatomy in Kyūshū University.

Buddhism is chiefly concerned with the death, funerals, memorial ceremonies and the other world. The most popular form of Buddhism is the worship of Amida, who saves all who call upon him from the bondage of transmigration. For those not yet prepared for paradise an intermediate state not unlike purgatory is provided. Some death-bed scenes are quite impressive. Idols, pictures, or images are placed before the dying man to assist him to forget the fleeting world and to grasp the reality of the spiritual. Special prayer is made for his triumphant entry to paradise. As Nichiren lay dying, a disciple placed an idol before him. But he impatiently waved it aside. Then another placed before him a scroll on which was written in large letters the name of his favorite scripture. Seeing this, he assumed an attitude of reverence and worship, and passed away.

Believers are expected to rise above the fear of death or the desire to live, by contrasting the sufferings of life with the joys of heaven. The mental attitude of the dying is important. He must be as an archer with bow drawn and aim taken, so that when death releases the arrow it may not miss its mark. There are many illustrations of how the future welfare is affected for good or ill by the attitude of the dying man and his friends in the hour of death.

The body is washed and dressed in the white shroud of a pilgrim bearing the seals of the various temples visited during life. Texts from the sacred books printed upon these shrouds are regarded as having special merit in facing the judgment of Emma. Incense is burned and priests are employed to repeat scripture in the presence of the dead. In the Shin sect, where they have salvation by faith, these ceremonies are not necessary, but are practised as a form of thanksgiving. The head of the dead is shaven as a symbol of purification. The chief abbot of the Shin sect receives large fees for laying a razor on the heads of multitudes of worshippers as a symbol of purification.

In Buddhist funerals many superstitious symbols

are still used, even though their significance is not commonly known. The banners in the procession, following an Indian tradition, are supposed to direct the dead to paradise. Birds are released from a cage to indicate the merciful character of the departed soul. After cremation the charred bones are placed in the temple; the teeth, head and throat bones being specially prized. The "Adam's apple" bears a striking resemblance to an image of Buddha. Seven days after death a special ceremony is held in the home as well as in the temple, and for seven weeks the priest is employed on each seventh day to read the scriptures for the dead. During this period the soul is supposed to remain in Hades. Buddhist families have duplicates of their family tablets in the temple, and those who can afford it may have daily mass for the dead. In any case it is customary on the third, seventh, thirteenth and seventeenth anniversaries to employ a priest to read the scriptures. After the death of parents the same day in the thirteenth month is called "small happiness memorial day." The same day in the twenty-fifth month is designated "great happiness memorial day." This gives the priest a strong hold upon his followers because of his relation to the ancestors. Many people are deterred from embracing Christian faith because of their reluctance to break with these ancestral customs.

Historic Buddhism denies the existence of the soul, but Japanese, probably due to the influence of Shintō on the one hand, and the teaching of Amida on the other, seldom think of annihilation in Nirvana. The spirit of the faithful goes to Hades and from there is reborn in paradise or purgatory, through the merit of gifts to the priests and prayers said for him. By the law of retribution the dead may be reborn into other forms of life, their past conduct determining whether the new form shall be higher or lower in the scale of existence. The soul is provided with a spiritual body in order to communicate with friends during the interval between births, during which time they are served with food. Buddhists receive a special name at baptism

except in the Shin sect where the name is given at death. Many devoted sons have entered the priesthood to pray that their parents may enter paradise.

The equinoctial festivals for praying
Festivals for the dead who are supposed to cross the "sea of life and death" and enter Nirvana, have been celebrated in Japan since the time of the Emperor Bidatsu (572-585). During these days in March and September the faith of the people is strengthened and their minds are turned toward the other world.

On the night of Feb. 3 a sermon is preached for the dead and the passing of the intense cold is celebrated by a ceremony in which baked beans are scattered by the people as they cry, "Out with devils, and in with good fortune!" This ceremony is performed both in the temples and in the homes. This curious custom is traced back to the time of the Emperor Uda (888-897), when certain troublesome devils were driven out of the mountains around Kyoto by some such method.

On April 8 the birth of S'akyamuni is celebrated. It is customary for the people to take long-handled bamboo dippers and pour perfumed water over the statue of S'akyamuni which represents him at his birth with one finger pointing to heaven, the other to earth, and saying, "Between heaven and earth only I am holy." Of late this has become a flower festival, an occasion for young priests to engage in street preaching and for young girls to solicit contributions for charitable purposes.

The "Bon" festival (feast of lanterns) is celebrated from the evening of July 13 to July 15. At this time the spirits of the dead are set free; fires are placed in front of the doors to attract them home. The priests read the scriptures in the homes and at the graves. Lanterns are hung up and food is provided to feed the returning spirits who have suffered from hunger. The festival is traced back to Mokuren, one of S'akyamuni's disciples who was wealthy and accustomed to entertain Buddha

and his disciples. His mother, a very avaricious woman, objected to her son's generosity. One day on his return home he found the kitchen in disorder and his mother said she had been entertaining several priests. This was false. She refused to repent before she died. Consulting the gods the son learned that his mother had been consigned to the hell of hunger, where food and water turned to fire, and where her body had become very thin and her throat contracted to the size of a chopstick. Upon consulting S'akyamuni they decided that on July 15, when the disciples were assembled, they should read the scriptures for her merit. As they did so his mother rose on a cloud from hell never to return there. The food offered at this time is thought to be polluted by hell and is destroyed.

On these festival occasions the real influence of Buddhism upon the masses is revealed. All the great temples and most of the lesser ones are thronged with visitors. They are gala occasions, resembling a country fair in the West.

Various forms of baptism symbolising
Religious Practices man's entrance to Buddhahood or to some higher stage on the way to Nirvana are practised. Through the kindness of the late Mokuzen Zenji, the writer was permitted, as a student of comparative religions, to witness the ceremony of the Sōdō sect. The ceremony was very beautiful, bearing a close resemblance to Christian baptism. Confession, expressions of trust, exhortations to faithfulness, reception of the ten commandments against stealing, adultery, thoughtless talk, drunkenness, slander, covetousness, anger, and self-praise etc., purification symbolised by sprinkling, all played a part in the ceremony. Prof. Kōhō Yamaguchi describes his baptism in another sect. After being sprinkled with water he was blind-folded, signifying that his eyes which had been accustomed to the impurities of the world were about to be changed for new ones. He was thus led through a dark hall into a brightly lighted room, in the center of which was a large picture of many Buddhas painted

in bright colors. He said: "The cover was suddenly removed from my eyes, and when I saw this beautiful sight, I felt as if I were in a world where there was nothing but joy and as if I were born into paradise. At the height of my joy the master of ceremonies instructed me to banish all evil thought and worldly passion.....Having finished this rite, I realised that Buddha and I had effected a union; that we two had become one, and at the same time the master of ceremonies began to treat me as a Buddha in every respect."

The reading of the scriptures, even though they are not understood, has peculiar merit. Nichiren once said, "There are three ways of reading the scriptures; with the eyes; with the intellect; but, best of all, with the whole being." There is mystical merit even in one word of scripture. A story is told of a priest attempting to commit suicide in order to escape this evil existence. He did not succeed in drowning himself until he repeated a magic word of scripture, when a purple cloud floated over his head and he entered paradise. In the very early morning, as you pass through the streets, you might chance to hear some devout Buddhist repeating his scripture before he begins the new day.

As in Roman Catholic art, there are various ways of holding the hands together to represent reverence and adoration. In the Shingon sect there are twelve different ways; e.g. pressing the palms tightly together with the fingers slightly open; placing the palms together loosely with the points of the fingers together; putting the fingers together with the palms forming an opening to represent a partly opened lotus flower. In the secret signs and symbols of the same esoteric sect the position of the hands and fingers may have various mystical significance. In some cases the five fingers are symbols of reality; the thumb or head finger represents the void; the others are named for the remaining elements, air, fire, water and earth; again, the fingers may represent the syllables of the mystical word "abiraunkan," the thumb representing

the Sanskrit letter "A," which stands for unborn reality. Sometimes the right hand symbolises meditation and the left concentration; or the right is wisdom and the left is happiness. At other times the two hands are regarded as two wings representing the sun and moon which symbolise the great central Buddha, the ten fingers representing ten degrees of attainment. A close observer will have noticed that saints, in Buddhist pictures, and idols have their hands in various positions, all of which have significance to the initiated. Ordinary worshippers also place their hands in these various positions.

There are many forms of meditation. All are interesting but I shall only attempt to describe one belonging to the Shingon sect. A dimly lighted room with a high ceiling is chosen to produce the desired mental condition because a small room with a low ceiling has an oppressive effect and a brightly lighted room causes the thoughts to stray. If the ceremony takes place at night great care must be taken in placing the lights. In front of the believer in the dull religious light is placed a full moon on which are eight lotus flowers, with the mystic letter "A" above in gold. The moon symbolises wisdom; the lotus flower is reason; the mystic letter, reality or Buddha. As the believer meditates, he repeats the name of the letter. He then closes his eyes and as the after-image becomes a permanent presence in his eye anger and passion fade away; he sees wisdom, reason and Buddha as a unity in his field of vision. This is but one method to illustrate the wonderful insight into psychological phenomena.

Gifts and offerings are acts of worship which express gratitude to Buddha and bring merit to the believer. All, even the offering of "Nembutsu" (repeating the name of Amida) must be sincere. An old woman who had repeated "Nembutsu" incessantly for years, died and went to hell where she was forced to draw a cart full of "Nembutsu"; she asked the devils

to assist her to push the cart to heaven. They put it under their winnowing fan and alas, all the prayers but one blew away, being nothing but sound. That one true prayer proved to have been uttered when the old woman was frightened by a thunder storm; but its merit was sufficient to save her. Flowers, incense, and money express gratitude. Cut flowers remind one of the shortness of life; the smoke from incense nourishes the spiritual bodies of the dead and its fragrance counteracts offensive odours. Lights and lanterns also express thanksgiving and worship. They are symbolic of that spiritual illumination which enters the heart of the believer.

Everywhere at shrines and temples, people write their prayers on little pieces of paper and present them to a god or a temple. These prayers reveal the heart of the suppliants and the common need. Men pledge themselves to abstain from wine and women for definite periods of time. Others promise not to drink wine except for a journey, or sickness, or for recreation. Some promise to give up gambling, and others who are troubled with disease promise that if they are cured they will make a thank offering. Lovers pray that the object of their love may be led to them or that peace and harmony may be established. Before the Jizō shrine, women pray for many things. Some are happy in expectant motherhood, and seek blessings relating thereto; others are sick or troubled and seek relief. Before Yakushi, the god of healing, a woman troubled with warts on her face prays for their removal within two weeks; a man prays for restoration of his hearing; and a weary mother prays that her peevish child may cease crying in the night, and that her own swollen limbs may be healed.

A religion which like Buddhism lays stress on pantheistic mysticism, naturally degenerates, and accumulates many superstitious charms and kindred forms of religious phenomena. In some temples men tell fortunes, sell charms and tablets, which are supposed to possess mysterious power and merit in making men

rich, in assisting women in child-birth, expelling calamity and disease, driving away birds and insects from grain fields, ridding a house of rats, protecting travellers by land or sea, or bringing success to men in business. No one can understand the religious conviction of the common people of Japan, who overlooks the prevalence of various forms of divination. The diviner is in constant demand, even by men of high class and considerable learning.

Beads are used to count the number of prayers or repetitions of prayer-forms. The rosary must be treated with great respect, because the beads represent Buddha, or the perfections of Buddha. It is not proper to lay a rosary on the ground, and only perfect, round beads should be used.

The superstitions of the common people are the result of three profound fallacies of Buddhist philosophy; impersonal pantheism, metempsychosis, and fatalism. Impersonal pantheism resembles mystical animism, which may be called the mother of superstition. Metempsychosis or the doctrine of transmigration, wherever it is taught, whether among the ancient priests of Egypt or the philosophers of Greece, is allied with a superstitious attitude toward nature which has led to idolatry and animal worship. This attitude is well expressed by a traditional story about Pythagoras. One day, as some one was maltreating a dog, he cried out, "Leave off beating the dog, for I recognize in his tones the voice of the soul of a friend."

Finally, fatalism is characteristic of Buddhist philosophy, and until spurred to action by the modern Christian movement, the priests believed in leaving the masses to their fate. The more enlightened look upon the ignorant and unlearned with unconcern. A writer in a Buddhist magazine, speaking of the most democratic sects, said: "Their attitude toward the masses takes the form of a desire to squeeze from the people all the pennies they can. They have no positive program, looking to the salvation of the people." The attitude of the priests toward the ignorance of the masses may be due to

their desire to retain their pennies and protect their own living; or to the pernicious habit of using falsehood and superstition as a means to the believer's peace of mind. This habit of using a temporary device for a supposedly good end, is as dangerous an attitude toward society as the Jesuit idea that "the end justifies the means." Even simple methods of salvation adopted by Jōdo and other sects to save ignorant people without saving them from their ignorance and superstition are to be condemned as dangerous, harmful expedients. Many priests frankly admit that they themselves do not believe what they teach; they continue because they have inherited the living, or for some other ulterior motive. Such an attitude destroys religious conviction and naturally accounts for many abuses. Recently a man who had become a Christian in Hawaii returned to his native village in Toyama Ken. When it became known that he was a Christian, he was publicly condemned by the priests. In reply he told his Christian experience with so much earnestness and conviction that in spite of the opposition of the priests others were interested and were led to seek "the light that lighteth every man that cometh into the world."

CHAPTER X

THE RELIGIOUS INFLUENCE OF SHINTŌ

ALBERTUS PIETERS

"This is religion primeval," might well be said of Shintō. It has no founder, and there is no record of its origin, for its beginnings antedate the dawn of history. Its mythology and ritual come down from a remote antiquity, and its shrines to-day bear traces of the architecture of a primitive people.

To the antiquarian and to the student of comparative religion, Shintō possesses extraordinary interest, for here, in the blazing light of the twentieth century, in the midst of a modern and highly artificial civilization, is preserved a nature-worship essentially identical with that which Abraham saw among the Amorites and the Hittites. To the official, Shintō is a powerful political instrument to secure loyalty to the Imperial House, and has become a system of patriotic observances in honour of the ancient heroes. To the scholar, it is concerned chiefly with the ancient mythology, and with the elaborate ancient ritual. To the missionary, Shintō is a collective term for the religious ideas and practices of the Japanese, in so far as these are not due to Buddhist, Confucian, or Christian influences.

The political influence of Shintō has undoubtedly been very great and very salutary; for it underlies the national self-consciousness, the national unity, and the national loyalty to the Imperial House. It has done in these respects for the Japanese people what the religion of Jehovah was intended to do for the twelve tribes of Israel, and would have done but for the influence of

Jeroboam the son of Nebat, who caused Israel to sin. The Japanese Sovereign himself is regarded not only as High Priest, but as a descendant of the gods, and; according to some authorities, an object of religious worship, even during his lifetime. National pride, to which human nature is everywhere inclined, has been fostered among the Japanese to an extraordinary degree by Shintō, which has taught them that their country is the country of the gods, that their Emperor is a descendant of the deity, and that they themselves share this descent along a collateral line.

This usefulness of Shin'ō as a political influence inspires the efforts of the official class to maintain and extend it. Hence the increasing emphasis laid upon the ceremonies in the great shrines, and the careful instruction given to the same end in the schools. Not only are the ancient stories taught in the text books as sober fact, but the teachers are required from time to time to lead the pupils in a body to the local shrines, that they may learn to reverence the gods. Every great public event is marked by some solemn public ceremony, in which the officials are required to join. The departure and return of the Crown Prince on his European tour were especially marked by such ceremonies.

To gloss over the inconsistency between this proceeding and the guarantee of religious liberty granted in the constitution of the Empire, the Government has separated the control of the public shrines from the control of religious sects, thereby indicating that the former are not to be considered as places where religious worship is performed. The educated classes, to a considerable extent, have fallen in with this attitude of the government, and are apt to deny the religious nature of the ceremonies performed in the great shrines, although they admit that the "ignorant people" consider them in that light. With this is often associated a denial that the word "Kami," generally translated "god" or "gods," can be properly so rendered. In the pamphlet entitled "The National Cult in Japan," pub-

lished under Roman Catholic auspices, an account is given of an interview between the governor of an important city and a Catholic prelate, in which the former said, "Although the word "Kami" continues to be used in the national cult, it has in no way the meaning of a supernatural being, which you give to it. It connotes only illustrious men, benefactors of their country. Consequently all Japanese, no matter what their religion, can pay them honour without doing violence to their conscience." So also the Rev. Charles F. Sweet, in "New Life in the Oldest Empire," p. 12, quotes a Japanese publicist as saying, "We must bear in mind that we must not confuse our idea of 'Kami' with gods in the religious sense. They are entirely different. To worship our 'Kami' has no connection with freedom of faith.....He is stupid who would look upon our worship of deceased heroes as a religious act."

This view, however, though so confidently put forward by men in high position, is entitled to not the slightest respect, whether from a scientific or from a religious point of view. From the pen of Dr. Genchi Katō, lecturer on Religion in the University of Tōkyō, has come a strong reply, in his "Waga Kokutai to Shintō," in which he declares roundly that people who talk in this way do not understand the matter, and that what they say is derogatory to the shrines, the ceremonies of which, he insists, are religion pure and simple. Speaking for the Roman Catholics, Mr. Yusaburō Niitani, in a tract printed for private circulation, has subjected official theory to an elaborate refutation. But indeed, it is hardly worthy of so careful a reply, for everything about the shrines and the ceremonies performed in them gives it the lie. For the disinterested student its only interest is as a remarkable piece of make-believe. The Shintō "Kami" are not, to be sure, such beings as the Christian God is conceived to be, but they are gods in exactly the same way as the objects of faith and worship in any other system of heathenism.

The religious influence of any system of doctrine or

worship is the influence which it exerts upon its votaries to form their ideas of the divine being or beings, and of the relation between these deities and the men who worship them; to furnish expression for the impulse to religious worship; to define the scope of human duty; to reinforce and quicken the will to moral action; to furnish an interpretation of life; to give comfort in sorrow and strength in trial; and to illumine the darkness of the future. Some of these things Shintō scarcely does at all; none of them does it do well; and yet what it does do along these lines forms a precious spiritual heritage.

In the first place, Shintō has kept the Japanese people from becoming a nation of atheists. They believe in the existence of many gods; no one knows how many, although eight million is the round number generally given. Some of these gods, like "Ama no Mi Naka Nushi no Kami" (The Lord of the Central Heavens) dwell in the thick darkness, which no man can approach unto, too remote and exalted even to be worshipped. Others are the gods of the fire-place and the well, of field and cattle, of mountain and river, in the most intimate touch with human life.

Before the child is born, certain gods are appealed to, to safeguard the birth; shortly after birth the baby is taken to the shrine of the "Uji-gami" (tutelary deity) to be enrolled among the persons entitled to his protection. The door-posts of the houses bear the "ma-mori-fuda," or paper charm, with the name of the god who extends his protection to the family. Inside the house, the "kami-dana" (god-shelf) is the family shrine. In the garden very likely there stands a tiny shrine to the fox-god. All the great festivals of the year are religious festivals, and every event of national importance is marked by a solemn report to the gods of what has taken place and a petition for the continuance of their favour. There could be no greater mistake than to think of the Japanese as an irreligious people. If the Apostle Paul were to walk up and down in their country, he might well say to them what he

said to the Athenians: "I perceive that in all things ye are very religious."

In all this the priesthood stands "ordained for men in things pertaining to God." The priests are mediators between man and the gods. The consciousness that the defilement of sin hinders fellowship with the divine, and must be taken away, finds expression in the ceremony of the Great Purification. There the Emperor, as great High Priest of the nation, or his representatives for him, prays that the sins and transgressions of both officials and people may be taken away and cast into the depths of the sea. (See especially translation of this prayer, with notes, by Dr. Karl Florenz, in *Transactions of the Asiatic Society*, Volume XXVII, Part I.)

Formal instruction in the doctrine of immortality is not found in Shintō, but the recognition of the immortality of the soul is involved in all their worship of deceased heroes and ancestors.

It is evident that Shintō has rendered no small service to the Japanese people in preserving and embodying these conceptions of the existence of divine beings, of the possibility of fellowship with them, of the need of divine protection, of the efficacy of prayer, both public and private, of sin as defilement, which it requires an act of divine grace to remove, of a priesthood as mediating between the gods and men, of sacred places, buildings, times and ceremonies, of offerings, of the relation of little children to religion, of religion as pervading every relation of human life, and of the immortality of the soul. So far as these ideas can be purified from accompanying error, they constitute a real preparation for the reception of the Gospel, for it is obvious that people accustomed to such conceptions will understand the Christian message more readily than if they had never heard of such things.

The words "so far as they can be purified from accompanying error," constitute a most important qualification to the credit which can be given Shintō for preserving and expressing the fundamental religious

conceptions. I said a little while ago that while Shintō does some of the things every religion ought to do, it does none of them well. It will be worth while to show this in some detail with regard to Shintō theology, for theology is precisely the strongest point in Shintō. This is shown strongly by the minor religious sects, such as Tenrikyō, Konkokyō, Remmonkyō, Ō-motokyō, etc. These all take their theology from Shintō, and are therefore commonly reckoned as Shintō sects, but they take almost everything else from Confucianism or Buddhism.

The Shintō theology, then, does preserve for the Japanese the idea of God, or the gods, but, alas, in how low a form! The highest form which this takes in Shintō is the worship of deceased heroes and Emperors, unless the worship of the living Emperor, which is denied by some but asserted by Dr. Katō, be reckoned a still higher form of religion. When one comes to ask what qualities in such heroes lead to deification, he is astonished that the mind and conscience of any race can fall so low as to worship the men who are enshrined in the Japanese pantheon, for it is enough if they have filled some high place, or have performed some great military feat. The only moral requirement—not always present—is that they were loyal to the Sovereign. Granted that, they may have been as unchaste, cruel, dishonest, and otherwise immoral as men can be,—this does not hinder their being objects of religious worship. Not only so, but men notorious for nothing but their crimes, if these crimes have a touch of greatness, are deified. Dr. Aston mentions the deification of the robber Kumazaka, and of Nishino Buntarō, the assassin of Mori Arinori, Minister of Education.

Lower than hero-worship at its best stands nature-worship, although it preceded ancestor and hero-worship in point of time, and is the real basis of Shintō. "Ten Shō Dai Jin," or "Ama Terasu Ō Mi Kami" (The Great Deity Who Illumines the Heavens), now claimed as the ancestress of the Imperial House, is in reality

nothing more than the Sun Goddess, and the direct worship of that luminary may be seen among the people in all parts of Japan. From the sun down, almost every striking natural phenomenon is worshipped as a god. Among insects and animals so worshipped, Dr. Genchi Katō enumerates wolves, snakes, deer, wild boar, silk-worms and lice. The Japanese have reduced this degradation of the idea of God to a proverb: "Even the head of a dried sardine may be a god."

Nor are these customs of the remote past that are disappearing under the light of modern education. New objects of worship are constantly being invented, and new shrines are being established. The worship of the fox may be seen any day of the year, in any part of the country. Recently I visited the great temple of Sugawara Michizane in Fukuoka, maintained at public expense. It has within the precincts of the temple a few subsidiary shrines to various gods. One of these is about the size and shape of a dog kennel, and while I was inspecting the place, a woman came and knelt down before that tiny shrine to worship the fox god. Such religion is far worse than a senseless superstition. Its degrading influence leaves its mark upon the character of the people who practise it. How low nature worship may fall is shown by the prevalence of phallic worship among the Japanese up to the beginning of the Meiji era, as testified to me by Dr. Verbeck from personal observation. The practice has been done away with, and is unknown to the younger generation, but the effects of it abide in the extraordinary callousness of the Japanese with respect to sexual impurity. What has happened to this people in and through their nature worship is accurately and literally described in the first chapter of the Epistle to the Romans.

Prayer and worship are integral parts of Shintō, and we must be grateful that these conceptions are preserved for them, but nothing can well be conceived more empty of intelligent religious adoration and more permeated with the crassest and blindest superstition than most Japanese worship. The prayers at the great

festivals are read in a language which the common people do not understand, and no one takes the trouble to make any explanation. Hence it is common to find that the worshipper at a shrine has no idea to what god he has directed his petitions. "Ye know not what ye worship," said Christ to the Samaritans, and the saying applies with far greater force to the Japanese. By order of the Department of Education children are taken by their teachers to the local shrines, but the poor children do not know what god it is or why he should be worshipped, and often the teachers themselves do not know.

What does Shintō do to define the scope of human duty or to quicken the will towards righteousness? Practically nothing, beyond inculcating blind obedience to the Imperial will. How blind the foremost Shintō teachers would make it if they could, may be judged by the following words by Dr. Shinkichi Uesugi: "The Imperial Rescript transcends all criticism. The standard of right and wrong, good and evil, is found only in the Imperial will.....Because it is an Imperial Rescript, therefore it can be nothing but truth, goodness and beauty." Beyond this no moral impulses go out from Shintō, and very little by way of moral standards is implied in any of its teachings or ceremonies. Dr. Aston says: "Shintō has hardly anything in the shape of a code of morals.....There are moral elements in the Ō-Harai (The Ritual of the Great Purification) but they are scanty.....Shintōists do not deny this feature of their religion, but claim that the absence of a code of ethics is a proof of the natural goodness of the Japanese nation."

Shintō does make much of ritual impurity, and so far as purity of heart is involved or typified by such a ritual, it is taught in the great ceremonies, but it is to be feared that this is too fine a point to be appreciated by the average man and that there is also another influence which goes out from such a ritual. Dr. Karl Florenz quotes in this connection the words of Wurm with regard to the Hindoos, where he says that in

consequence of emphasis on ritual purity the Hindoo "has entirely lost the proper moral idea of sin and guilt, so that to-day by sin he understands nothing else but such external pollutions, and is nearly incapable of comprehending sin as having its seat in the human heart."

When it comes to comfort in sorrow, to giving strength in trial, to solving for man the mystery of his own being and destiny, Shintō breaks down completely, as is impressively shown by the fact that wherever the minor Shintō sects touch upon such matters in their teaching, they invariably borrow from Buddhist or Christian sources.

The most baleful thing about the religious influence of Shintō upon the Japanese people is that, having pared down the conception of the deity to almost the lowest possible point, it by its ritual satisfies the religious impulse. There are numerous individuals, of course, who are not satisfied, but on the whole there is no wide hunger for God among the Japanese. They have grown to demand so little in the way of religion that what little Shintō supplies is enough. It would be good if we could see signs of the break-up of this system but, on the contrary, its hold on the people seems to be getting stronger of recent years. The influence of the government and of the system of national education, thrown on the side of preserving the ancestral faith, is for the present so strong that only an individual here or there breaks away. This must change eventually, but for the present, Shintō is the most formidable foe of Christianity in this empire.

CHAPTER XI

THE TEACHING OF ETHICS IN THE GOVERNMENT SCHOOLS OF JAPAN

D. C. HOLTON

Various historians and educators have **National Unification** recently called attention to the important fact that national culture is not necessarily an object of slow spontaneous growth. It can be manufactured. Given a sufficiently unified educational program, well carried out, a revolution in national ideals can be wrought in a generation. Nineteenth century Germany was supposedly united by the Bismarckian policy of "blood and iron." Yet far more important in achieving national unification was the quiet work of the German schools, carrying out the ideals and methods of such nationalistic propagandists as Ludwig Haüsser, Gustav Droysen, Heinrich von Sybel and Heinrich von Treitschke. The method includes especially the utilization of public instruction in ethics and history in such a way as to further political centralization. Most of the nations of the world have learned or are now learning the value of the method. Among such nations is Japan.

The primary motive of ethical training in the public schools of modern Japan is avowedly nationalistic. Public education, as controlled by the government itself, is dominated on the moral side by an interest in promoting national unity and securing the development of such sentiments as will effectively stabilize the existing order of the state. The justification of the adoption of such a program is to be found in a two-fold set of

conditions. On the one hand, there has existed ever since the Restoration in 1868, the necessity of supplying a corrective to the decentralizing influences of feudal survivals in modern Japan, and accomplishing a new unification about the Imperial House. On the other hand, the state has been confronted with various complicated problems emerging from the necessity of assimilating indispensable elements of Occidental civilization, while at the same time maintaining a national integrity in the presence of the dangers and temptations of such contacts. Accordingly the government has come to occupy the position that the main purpose of moral instruction is to train up loyal subjects of the Empire on the basis of the ethical precepts of the Imperial Rescript on Education. This purpose is well indicated in the definition of the primary aim of normal school training as made by the Department of Education. The statement says, "The spirit of loyalty and patriotism is a most important element to be fostered, particularly in teachers. Therefore students in normal schools shall be brought to realize fully the obligations of fidelity and obedience, and patriotic sentiments proper to the subjects of this Empire shall be fostered." This nationalistic interest extends over into the field of history and here again furnishes the directive influence. An official utterance says, "The object of instruction in Japanese history in primary schools is to give the children the outlines of the evolution of Japanese nationality, and to foster in them the sense of honour becoming to subjects of this Empire."

Since October 30, 1890, the ethical instruction of the schools has been completely revised on the basis of the teachings of the Imperial Rescript on Education which was issued on this date. The extent to which the government has succeeded in introducing the rescript into the whole mechanism of instruction in the schools and the national morality constitutes a remarkable illustration of the manner in which national ideals can be created and directed. The truth of this

observation is confirmed by an examination of the situation in which the rescript had its origin. It is now known that the rescript must be studied as a part of the great nationalistic revival of 1889-90, wherein the government began a well-regulated effort to apply a corrective to conditions created by the too rapid "Europeanizing" of Japan that had been going on in the eighties of the last century. In 1912 Mr. Yoshikawa Akimasa who, as minister of Education in 1890, had distributed the rescript to the schools, made public a noteworthy statement regarding the situation in which the document had its origin. Mr. Yoshikawa characterizes this as a reaction against "the process of westernization carried to extremes" and then goes on as follows.

"The excessive westernization of Japan very naturally aroused strong opposition among conservative people, especially scholars of the Japanese and Chinese classics, who thought it dangerous for the moral standard of this Empire to see this process carried even into the moral teachings of the people. Thus a hot controversy followed between scholars, publicists and teachers who were divided into many schools. The question was so keenly agitated that it was taken up at a meeting of Governors at the Home Office in 1890. At that time Prince Yamagata was Minister of Home Affairs, and I was the Vice-Minister of the same department and personally witnessed the heated debate at the Governors' conference. It was, however, agreed in the end among the Home Office authorities that as the question concerned the people's thought, it must be dealt with rather by the educational authorities than by the Home Office officials.

"His Majesty at once instructed the Minister of Education, Viscount Enomoto, to frame some principles for education. Viscount Enomoto, however, resigned for some reason before he had completed the task and I succeeded him and had to complete the work. I consulted the late Viscount Ki Inouye, then Director of the Legislation Bureau, on the matter, and the draft was finally drawn up. While, however, the draft was under compilation, we frequently approached the Emperor, and asked his gracious advice upon the moral principles which were to be embodied in the new moral standard of the nation.

"As people know, the Imperial Rescript on Education was based on the four virtues: benevolence, righteousness, loyalty and filial piety. The making of these four virtues the foundation of the national education, was, however, strongly criticised at that time, and some scholars even declared that these virtues were imported from China and ought never to be established as the standard of the nation's morality. Others again said that, should such old-fashioned virtues be encouraged among the people, it would mean the revival of the old form of virtue typified by private revenge, etc. But I strongly upheld

the teaching of those four principal virtues, saying that the essence of man's morality is one and the same, irrespective of place or time, although it might take different forms according to different circumstances, and that therefore the aforesaid four virtues might well be made the moral standard of the Japanese people.

"In spite of the criticism and opposition before its promulgation, which caused much fear about its future, the Rescript, once issued, soon came to be the light of the people in their moral teaching and is now firmly established as the standard of the people's morality."

With this in mind it is not difficult to understand how it came to pass that the government issued in 1890, almost simultaneously with the promulgation of the rescript, a statement which says, "The Rescript constitutes the great foundation of the education of our country." A typical declaration of the Department of Education, as found in the text-books on ethics reads, "On October 30, 1890, the Emperor Meiji was pleased to bestow on us the Imperial Rescript on Education, thus indicating the fundamental moral principles which we must observe." The importance assigned to the rescript in the nationalistic moral training of modern Japan is also to be seen in the frequency with which questions based on the study of the rescript occur in the government examinations for teachers in the public schools. All candidates for the positions of teachers must take examinations in *Kokumin Dōtoku*, "National Morality." Prominent in the lists are questions such as the following.

"Explain the meaning of the term 'Essence of Nationality' (*Kokutai no Seikwa*) in the Imperial Rescript on Education, and state what you think about it."

"Explain the meaning of the statement of the Imperial Rescript on Education, 'They [Our Imperial Ancestors] have founded Our Empire on a basis broad and everlasting.'"

"Explain the meaning of the phrase, 'Infallible for all ages and true in all places' in the Imperial Rescript on Education."

Influenced undoubtedly by the government, private interpreters have come to vie in extravagance in their

efforts to glorify the Imperial Rescript on Education. The statements of these writers would afford material for an interesting study in social emotionalism. A recent publication intended for the use of Shintō priests characterizes the rescript as, "the fountain-head of nationality," "the way of public and domestic morality," "altogether perfect," "in truth the foundation of morality," "an epitome for church and state," "a thesaurus for the nation for ten thousand years." In this connection it may be noted that the text of the Imperial Rescript on Education, as printed in the regulations of the Department of Education, covers only nine and a half columns of type (half page length). The official English translation contains only two hundred and thirty-one words.

This movement, however, is far from **General Morality** being a mere utilization of education in the interests of political control. The range of ethical instruction covers the relationships of home, school, community, and nation. In certain cases it reaches out to international cooperation. The lessons, which provide courses covering two hours per week for primary schools and one per week for middle and higher schools, begin with the ordinary contacts of home and school and by precept and example attempt to accomplish the socialization of the individual in accordance with Japanese national ideals. In the case of beginners, for example, ideas of the distinction between public and private property, habits of orderliness, and the sense of responsibility toward public institutions, are fostered by drill in the care of school property and by instruction and practice in the disposition of such personal articles as caps, footgear, umbrellas, etc. Respect for teachers is inculcated as a cardinal virtue. The child is taught to be honest and frank in both word and act, to keep his promises and not to attempt to conceal his mistakes. He is taught to be kind and helpful to school companions, to avoid quarrels, to be neither proud nor cowardly. He is instructed to play well and to study hard, to be careful

in food and drink, and thus to promote both health and alertness. An example in one of the text-books speaks of the danger of eating unripe fruit.

The lessons uphold the ideal of a joyous and harmonious home life and declare that the home lies at the very foundation of the organization of the state. It is in this connection that filial piety is especially emphasized. The children are taught that they should always revere their ancestors, that appropriate ceremonies relating to ancestralism should be carried out in the home, and that the forms of such ceremonies should be "in accordance with the customs of each house." This apparently makes room for services either before the Shintō *kamidana* or before the Buddhist family shrines and may be even taken as legitimatizing Christian memorial services in the home. Different lessons attempt to stimulate in the children the sentiment of gratitude to parents for their toil in providing for the needs of their offspring. In a similar way an effort is made to foster affection for relatives, harmony between brothers and sisters, and kindness toward servants. The children are taught to be regardful of etiquette both public and private—they are to be polite to parents, to elders, to friends, and to guests in the home.

In the course of his school life the student is brought repeatedly into contact with lessons that teach such virtues as the following—patience, self-control, hygiene, faithfulness, inventiveness, self-reliance, industry, resourcefulness, purposefulness, perseverance, punctuality, forbearance, self-possession, prudence, economy, benevolence, freedom from superstition, sincerity, fidelity, generosity, gratitude, friendship, mutual service, cooperation, integrity in the discharge of public duties, military bravery, obedience and respect for law.

The nucleus about which all the ethical instruction of the public schools gathers is the idea of loyalty to the Imperial House. This is the concentration point of moral training and the fundamental principle wherewith the government seeks to quicken

Loyalty to the
Throne

and support the life of the state. It is on the basis of a personal devotion to the Emperor and the Imperial Ancestors that the Department of Education endeavors to build good citizenship. This involves the inculcation of teaching regarding the "peculiar sanctity and dignity of the Imperial House of Japan" and the idea that the "national ideal of Japan is unsurpassed and impregnable." Teachers' Manual No. I furnishes the teachers with the following statement to be addressed to the children.

"The Emperor is the great sovereign who rules over our Empire of Great Japan and is a personage most worthy of reverence. We are (all) subjects of the Emperor and just as our ancestors were the recipients of the blessings of the Emperors of past generations, we also, through the blessings of the Emperor, enjoy happy lives. The fact that you children are able to live pleasantly in the midst of your homes with parents and brothers and sisters, and that you are able to attend school and learn things, and that you can play delightfully with your companions—all are due to nothing other than the great blessing of the Emperor (*Mina Tennō Heika no Ominegumi narazaru wa nashi*). The Emperor loves us and is always planning our happiness."

Teachers' Manual No. II at the conclusion of a lesson on the Emperor says.

"We have over us as ruler an Emperor who bestows on us these mercies. That we are born the subjects of the glorious Empire of Great Japan is in truth the climax of good fortune. When we think of this, how can we pass through life with indifference? You children must always be obedient to the instructions of teachers, must become good and loyal subjects, and must strive to respond to the favors of the Emperor."

In a government that so thoroughly identifies the state with the Imperial House, the essence of patriotism naturally becomes personal devotion to the highest interests of the Throne. At the close of most of the text-books on ethics occur summaries of the moral teachings of the previous lessons, condensed in the form of chapters on "The Good Japanese (*Yoi Nihonjin*)" These sections set forth in epitome the ideals of good citizenship entertained by the government authorities. The summary in Book No. IV says in its opening

paragraph, "The (reigning) Emperor continues the purposes of the Emperor Meiji. He furthers more and more the prosperity of our country and has compassion on us subjects. We must be ever mindful of the depth of favor which we receive from the Emperor, we must nourish hearts of patriotism and loyalty, must revere the Imperial Family, must respect the law, must cherish the national flag, and must understand the reason for the (observance of the) festival days. For a Japanese, loyalty and filial piety are the most important duties."

The idea's of devotion to the Imperial cause which are held before the children are based largely on incidents in Japanese military history. Kusunoki Masa-shige, who committed *harakiri* rather than yield to the enemies of the Emperor, Commander Hirose, who died in blocking the harbour of Port Arthur, and numerous similar cases are upheld as examples of patriotism. One of the texts tells the story of Kikuchi Gohei, a trumpeter, who, though mortally wounded in a battle of the Sino-Japanese war, yet sounded the charge with his dying breath. The Teachers' Manual says regarding this incident, "You children, when once the Emperor has given command, must bravely go forward to the battlefield. Those who have reached the field of battle must be obedient to orders from above and must plunge through fire and water for the sake of the Emperor. Kikuchi Gohei, who was obedient to his duty, and who gave up his life, was splendidly loyal to the Emperor."

Shortly after the promulgation of the Imperial Rescript on Education in 1890, portraits of the Emperor and Empress were distributed to most schools within the jurisdiction of the Department of Education. The purpose of this distribution was to strengthen national morality by providing more adequately for special ceremonies in the schools, wherein the students might be given opportunity to do obeisance before the portraits of their sovereigns in order that thereby the developing sentiments of loyalty and patriotism might be cen-

more directly focused in personal devotion to the Emperor. On November 17th, 1891, a regulation was issued saying, "The portraits of the Emperor and Empress and the copy of the Imperial Rescript on Education which have been bestowed on each school within the jurisdiction of the Department, should be deposited most reverently in a designated place within the school." In accordance with this regulation, but perhaps with an all too literal application, schools throughout the Empire set up god-shelves (*kamidana*) and enshrined the portraits as though they were sacred objects of religion. It is known that in certain schools religious worship was actually carried out. In some of the rural districts offerings of food (including *mochi* cakes, such as are set up at ordinary Shintō shrines), saké, candles, and even copper coins, were made before the Imperial portraits. After the conclusion of the service the *mochi* was broken up and distributed to the students. This act of distributing the *mochi* followed a Shintō practice that may still be met with in connection with the worship of the tutelary deities of local shrines. Shintō priests in rural districts may even yet be found dividing the *mochi* that has stood before the altars of the gods into small bits and making distribution to parishioners. Such *mochi* is regarded as having in it an impartation of the mysterious potency of the god. Partaking thereof by the devotee takes on the aspects of a simple communion service, bringing the worshipper into closer relation with the god and supposedly imparting unusual physical and spiritual vitality to the participant. This popular religious idea was actually allowed to express itself in services held before the Imperial portraits. It was in the midst of this situation in 1891 that Uchimura Kanzō was deprived of his position as teacher in the First Higher School of Tokyo, on the grounds of his refusal to bow before the portrait of the Emperor in a service which he interpreted as fundamentally religious in character. Even in the present, in spite of the official statement, that what the government requires in the ceremonies

before the portraits is *keirei*, "salutation," and not *reihai*, "worship," it is nevertheless very difficult to secure a consistent elimination of religious elements.

Schools have recently begun the practice of providing special fire-proof buildings for the storing of the Imperial portraits and the Imperial Rescript on Education. Such structures, although small in size, are generally made in such a way as to give the impression of a dignified combination of storehouse and Shintō shrine. The sacred rope (*shimenawa*) is frequently hung before these buildings just as at the shrines. In schools not furnished with such structures the portraits and the Rescript are generally kept in a special room called the *Go Shin-ei Anchi Shitsu*, "Imperial Portrait Installation Room," separated as far as possible from the contacts of ordinary school life.

The ceremonies conducted before the Imperial portraits differ to a certain extent according to locality. At some schools the portraits are produced on all the important national and local occasions in which special school ceremonies are held. The occasions on which it is officially stipulated that the portraits be exhibited are the so-called *Sandaisetsu*, "the three great festivals," namely, New Year's Day, the Anniversary of the Accession of the Emperor Jimmu (Feb. 11), and the Imperial Birthday Celebration Day (Oct. 31). Civil officials, such as local headmen and officers directly associated with school affairs, attend the ceremonies. The exercises are held in the school lecture-room, or in case no such accommodations exist, in some such place as the school gymnasium. The Imperial portraits are placed on a wooden altar in front of the assembly. The prototype of the altar is to be found in the Shintō shrines. Purple curtains conceal the pictures. At some schools in the very beginning of the service the school principal goes forward and announces to the portraits some such words as the following, "We to-day celebrate thy august birthday." The regulations of the Department of Education specify that the service must include the singing of the national anthem, pro-

found obeisance before the Imperial portraits, the reading of the Imperial Rescript on Education and the singing of a song appropriate to the occasion. Such songs are furnished by the Department of Education. Just before the ceremony of obeisance the curtains are drawn and the royal features are exposed to view. In some schools the curtains are left open throughout the greater part of the ceremony. In other schools the curtains are withdrawn only momentarily and thereupon the order *saikeirei*, "make profound obeisance," is given, and while the students' heads are still bowed, the curtains are closed.

Physical training in the public schools is likewise controlled by a moral motive. **Military Training in the Schools** The regulations of the Department of Education contain the statement: "The main object of physical training is to secure the harmonious development of all parts of the body, to make the body strong and healthy, to make action quick, to develop the spirit of vivacity, fortitude, perseverance and endurance, to train in obedience to command and to cultivate habits of cooperation." In the case of boys this training comes under the influence of military interests. Military exercises may be introduced to a certain extent even in primary schools, but it is especially in middle schools that the development becomes noteworthy. All government middle schools and all private middle schools which wish to secure the privileges of government recognition must include military training as a part of the normal curriculum. This training is generally under the direction of a retired army officer, who commonly appears before the students in military dress. The course, as fixed under regulations of the Department of Education, Order No. 1 of January 28th, 1913, provides for instruction and practice three hours per week extending throughout the five years of middle school life. The course is built up on regulations contained in the Infantry Manual of the Japanese army. For the first two years it includes general physical exercises. For the first and second years it is without

rifles, and aims to acquaint the boys with simple military movements and commands. Even the smallest boys may be sometimes found, however, deployed as though on a firing line, holding imaginary rifles and shooting at an imaginary foe. For the third year the government regulations specify company (*chūtai*) drill without rifles, individual drill with rifles, and troop (*shōtai*) drill with rifles. The fourth year regulations call for company drill with rifles, and the fifth year, for instruction in practice of defence, attack, utilization of troops, etc. The training includes target practice and actual military manoeuvres with sham battles. Cases are known in which the students of the upper classes have been conducted in military formation to the shrines of Hachiman, the god of war, and made to offer a military salute before the Shintō deities.

One of the most noteworthy elements
Schools and Shintō in the ethical instruction of the govern-
Shrines ment schools is to be found in the use
 that is made of the Shintō shrines. As
 a means of fostering loyalty and patriotism through the national educational system, the authorities have deliberately associated the life of the schools with a Shintō ancestralism that is distinctly religious in character. This connection is secured in various ways. It is furthered by ceremonies at the shrines in which school children participate under government orders, by special lectures to the children on the meaning of such shrine visitation, by the observance at the schools of the great festival days of Shintō, which are also national holidays, with special exercises which are directly or indirectly related to the rituals of the shrines and by formal class-room instruction based on pictures and texts pertaining to the shrines, furnished in the publications of the Department of Education. This ethical training has even come to include officially inspired directions to the teachers that the children should be urged to visit the shrines and there offer prayer on behalf of the chief interests of the state.

In September, 1911, the Department of Education

issued an order which reads, "The sentiment of reverence (*keishin*) is correlative with the feeling of respect for ancestors and is most important in establishing the foundations of national morality. Accordingly, on the occasion of the festivals of the local shrines of the districts where the schools are situated, the teachers must conduct the children to the shrines and give expression to the true spirit of reverence. Also, either before or after the visit to the shrines, the teachers should give instruction to the children concerning reverence in order that they may be made to lay it deeply to heart. This is announced by government order."

There is a certain amount of evidence on hand which goes to show that this order was originally given out in the form of secret instructions. The statement is sometimes made that this order has been withdrawn. No evidence can be found that it has ever been repealed. It still stands among the operating regulations of the Department of Education. Shrine visitation on the part of school children in conformity with the requirements of the government has been reported from various parts of the Empire during the past year. It has been observed at different shrines in the city of Tokyo. In general two forms of visitation are to be met with. In the one case the children are conducted in a body by their teachers and lined up before the shrine in the shrine yard. At a command from the teachers they make a profound obeisance before the altars. In the second form representatives of the children are conducted to the shrines by the teachers. In such cases, not infrequently, the children are taken up into the shrines and services are conducted which include prayers to the deities for definite temporal benefits. This is not to be construed as a misapprehension of official intention. It is in full accord with the fact that the regulations for Shintō priest-, drawn up by the government and written in the national laws themselves, give elaborate attention to the matter of providing prayers wherein the government itself makes appeal to the deities of the shrines for aid in carrying out the affairs of government.

(See *Genkō Jinja Hōrei Ruisan*, pp. 271 ff., Order No. 4 of the Department of Home Affairs, March 27, 1914). It also agrees with instructions such as the following, to be found on page fifty-five of the Teachers' Manual, No. III, which accompanies the Text-books on Ethics for Ordinary Primary Schools (Tokyo, 1918). "You children should also await a suitable opportunity for going to worship at the Grand Imperial Shrine (of Ise) and in addition to gaining an understanding of the nobility of the national organization, should pray for the prosperity of the Imperial Family (*kōshitsu no on-sakae wo inori tatematsuru beki nari*)."

In view of the fact that the attitude of the government toward the deities of the shrines is fundamentally religious, it should be pointed out that the use of the Imperial Rescript on Education in the schools furthers the interests of Shintō as a state religion. The opening statement of the rescript reads, "Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting." The textbooks on ethics repeatedly inform us that the greatest of these Imperial Ancestors is *Amaterasu-ō-mi-kami*, who, as the Sun-Goddess of the Grand Imperial Shrine of Ise, is worshipped as the center of the modern national cult.

JAPAN

PART IV **THE CHILDREN AND YOUNG** **PEOPLE**

2

1871

CHAPTER XII

THE PRESENT CONDITION OF JAPANESE CHILDREN

S. YANAGIHARA AND M. SOBAGAKI

Japan is sometimes called a "Children's Paradise," and, indeed, visitors from foreign lands, as they go about sight-seeing, will notice many toy-shops in the streets, they will see parents taking their little ones out with them, and some of these children will be beautifully dressed even though their mothers are wearing quite plain clothes; in tram cars and such places the children are treated with a good deal of care, and the traveller will naturally get this delightful impression.

But can we really be proud of the present condition of Japan, as a "Children's Paradise?" No, we cannot take so optimistic a view.

For instance, we cannot but shudder **Infant Mortality** when we consider the present rate of infant mortality. Japan is not a "Paradise" for children; we wonder if it is not rather a "Hell." The infant mortality of Japan in 1918 shows the high rate of 189 per thousand births in that year. Compare this with the following statistics: in England, in 1913, the rate was 108 per thousand; in Italy, 137; in Germany, 151; in Holland, 91; in Sweden, 70; in Norway, 65; in New Zealand, 59.

The high average in Japanese cities is especially noticeable. According to investigations made in 1917, we have these figures:

The list shows that the rate is rising to some extent. This points to the fact that a great many insanitary conditions have grown up on account of the development of modern material civilization and that no sufficient provision has been made for child welfare, as in Western countries. Even in Western countries, no doubt, insanitary conditions have increased in spite of the progress of civilization and the scientific development of industry. However, there the means introduced for the protection of children and the progress made in their upbringing in the struggle against bad environment, are showing good results.

On the contrary, in Japan, we may say that things are getting worse. Therefore the learned men who are working now at the child problem are united in their desire for more public enthusiasm over the progress of child welfare work.

So far we have spoken chiefly of **Child Welfare Work** infants, but we need not say how important it is to provide means by which children may be cared for and kept in good health.

It is worth while to see what a city like Osaka, which has the highest infant death-rate, has been doing lately. It is starting quite a number of undertakings in connection with child welfare work, e. g. a Maternity Hospital for poor women, a Health Bureau for consultation and educational work in the matter of children's mental and physical health, and Play Centres, which are actually in operation already. Among other enterprises, some of the Buddhist temples will shortly be opened as Play Centres. In short, great efforts are being made along these lines.

Under present conditions in Japan, there is nothing more important than the development of child welfare work. We see already a new day beginning to dawn, and we believe that in a few years' time we shall see splendid progress made.

So far we have considered the child's
Education physical welfare. Now as to the present conditions of children's education,

primary or common school education has, as we know, become very general. The primary schools throughout the whole country number 25,625, while the number of teachers employed amounts to 171,979 in all. The children receiving primary education are 8,137,347, giving a proportion of one teacher to 47 children. The proportion of children who have reached school age, who are actually at school, comes to 98.86 per cent. So there are only one or two children in every hundred who are not in school. If we divide boys and girls, we shall find the following results given. Among every hundred boys of school age, 99.12 have their education at school, and of girls, 98.58. The rate of the boys is a little higher than that of the girls. The above statistics are taken from the investigations made in 1918 by the Education Department. Judging from these facts, it is clear that elementary education in modern Japan is widespread.*

The only trouble is that the graduates of Primary schools, who amounted in 1918 to 1,790,358, are not able to go on to Secondary schools, however much they may wish to do so, because there are not enough of these higher schools. There are at present 1,451 in the whole country, including boys' Middle schools, girls' High schools, Industrial and other secondary schools. The pupils in these are 435,684 in all.

Among the 1,700,000 yearly graduates from primary schools, a large number stop their education then, but there are a great many other children who have a desire to go on to secondary schools, but fail because there are not enough to receive them. For instance, in April, 1921, only thirty-five boys per hundred applicants were admitted to the public Middle schools in the city of Osaka; twenty-eight girls per hundred candidates to the public girls' High schools, and 31.8 per cent to the public Industrial schools. Thus only one third or one fourth of the candidates could have their wishes satisfied. Even in the prefecture of Osaka,

* These statistics probably do not take account of all the unregistered children.

outside the city, only forty per cent of the applicants (less than half) could be admitted to the girls' High schools. In consequence of this competition, the children have to take entrance examinations if they wish to enter a secondary school, so boys and girls of only twelve or thirteen go through not a little suffering for this cause, just, be it observed, at the time of entrance on the adolescent stage, when overwork does serious harm to their physical and mental development. We see the bad results in some of them, who break down under the pressure of their studies. Therefore those who discuss the child problem in Japan, while recognizing the urgent need for welfare work, will also be convinced of the necessity for doubling the entrance capacity of secondary schools.

We hear that a naval holiday has been agreed upon, and it seems to us very desirable that whatever funds can now be spared from expenditure on armaments, should be used for increasing secondary schools, and by and bye for higher schools, higher technical schools and universities.

In conclusion, it may be well to **Sunday School Work** make a few remarks as to the recent position of religious education in Japan. The International Sunday School Convention, which was held in Tokyo in the autumn of 1920, has given a great impetus to our religious education. Before that time, very little attention had been paid by the general public to such things as Sunday schools, but since the World's Sunday School Convention was held here in Japan, the true value of the Sunday school has come to be recognized by the Japanese people. In Osaka, the citizens gave a hearty welcome to the guests who came to the Convention. On October 9, 1921, the Mayor of Osaka invited the Sunday school teachers of all the churches in the city, and held a conference for the purpose of discussing what could be done for the moral culture of the people, a thing which had never happened before. This is good proof that Japanese Sunday school work has at last obtained public

recognition, so we have thought it worth while to mention it in connection with the present condition of Japanese children.

CHAPTER XIII

WORK FOR BOYS

GEORGE S. PATTERSON

In western countries during the past fifteen or twenty years, more especially in Canada and the United States, work for boys has been receiving an increasing emphasis. To realise this, one has but to call to mind the well known organizations and movements for boys which have come into being and are carrying on successful programs in this field. There are the Knights of King Arthur, The Woodcraft League of America, the allied programs of Standard Efficiency Training in Canada and Christian Citizenship Training in the United States, the Boy Scouts, the Order of Sir Galahad, the High "Y" movement for High School boys and the Employed Boys' Brotherhood for employed boys carried on by the Y.M.C.A., the Federated Boys' Clubs, the Boy Pioneers, etc. etc. The Organized Class of the Sunday School with its enlarging program of activities; the creation of a separate Boys' Department in many Schools, the increasing emphasis of the Y.M.C.A. on the work of its Boys' Division, the enthusiastic support of the Rotary Clubs of America for every form of Boys' work, the large number of Boys' Camps, the establishment of Juvenile Courts with the auxiliary work of the Big Brother Movement, the remarkable cooperative piece of work for boys which has been carried on for a decade by all of the Protestant Churches, the Y.M.C.A. and the Sunday School Associations of Canada, all witness to the growing strength of the conviction that if the forces of righteousness are to conquer, they must

concentrate more and more upon the citadel of Boyhood.

With this growing interest in Boys' Work there has come a closer study of boy nature, a better understanding of his interests and needs and a wholesome recognition of the difficulty of the task of dealing with him, with a consequent emphasis on the necessity of securing the strongest men available as leaders and of training them effectively. There has also been a wide experimentation in the use of programs, so that there is resulting an agreement on many of the principles underlying successful work with boys. The programs of the organizations above referred to are based upon this experience and knowledge. Especially valuable for men desirous of doing work with boys are the Boy Scouts' program for boys from twelve to fifteen or sixteen years of age and either the Canadian Standard Efficiency Training Program or the Christian Citizenship Training Program. These latter are practically identical, the former being the authorized program of all the Protestant Canadian Churches and the Y.M.C.A., and the latter the program of the Y.M.C.A. in the United States, which is also being used by many churches locally. In the Canadian program there is the Trail Rangers' program for boys of twelve to fourteen inclusive and the Tuxis Boys' program for boys of fifteen to seventeen inclusive. The corresponding divisions of the United States program are for Pioneers and Comrades respectively. A program for the next period, eighteen to twenty-one, is being planned. These are probably the most comprehensive programs extant, replete with suggestions for leaders unable to attempt a full program, and especially adaptable to the Sunday School class organization.

It is not the purpose of this chapter to discuss these programs in detail or the principles underlying them. This development in Boys' Work is set down as a matter of reference, so that those who recognize the need for emphasis on this work in Japan may not overlook the valuable results of the experience in the

West, but may right away seek to apply principles which are probably universally true and will need adaptation only in their application.

The remainder of this chapter will record the results of a study of the situation in Japan made through questionnaires and interviews addressed to a representative circle of missionaries and Japanese leaders in Church and School, dealing with the opportunities, needs and difficulties and with the work actually being done. For the purpose of this study, the commonly accepted classification of "Boys" as covering the years from twelve to twenty inclusive was adopted.

In the Middle Schools of Japan to-day **Middle Schools** are congregated the influential leaders of the Japan of 1940 to 1975. Here are the men who for the years before 1940 will be a tremendous force for good or evil. It is to-day that they are receiving the ideals which will still be swaying them in the years of their influence. There are one hundred and sixty thousand of them in three hundred and thirty-seven Middle Schools, and one hundred and ten thousand in some seven hundred Commercial, Technical and other schools of middle school grade. This number will largely increase with the increasing provision which is being made to educate the school-hungry youth of Japan. It is little wonder that Christian workers see in this group a field of strategic importance. The necessity for its capture by the forces of Christian idealism becomes more evident as we listen to the voice of those in authority proclaiming, as it is doing in Japan, its deep concern over the lack of religious and moral ideals in its educational life.

Of these 337 Middle Schools, sixteen **Mission Schools** are Mission Schools with 7,700 students. It would be interesting to know what proportion of the students passing through these schools become Christian as compared with the proportion influenced through other forms of effort. One would judge it to be a field with the possibility of yielding

larger proportionate results than any other. The judgment of those working in these schools seems to be that the results are great but difficult to appraise, and this for two reasons. In the first place, because it is difficult to follow the careers of the boys after they leave the middle school, and in the second place because the results of impressions made during middle school years are in many cases not apparent till later in life. Nevertheless, there is decided testimony from some as to the value of this form of work. One principal of long experience writes: "Nothing like it under the sun. The greatest work anyone could wish."

The proportions of Christian boys in the schools, for some of the schools where the figures are available, are 1 in 5; 1 in 5.5; 1 in 7.3; 1 in 9; 1 in 30. It is difficult, of course, to get reliable figures here, for among the younger boys there are some from Christian homes who will in all probability naturally become Christians themselves when the religious appeal comes to them. Their classmates in the first two years are also of an age that makes most men feel that they should wait before appealing for their decision. Perhaps the figures would be more significant if we were to take the three upper classes only. There are also many boys who, as one principal says, "are under strong Christian influences, but who, for one reason or another, have not received baptism, though they would probably consider themselves Christians," So that the figures are approximate at best.

The program of Christian work in the Mission Schools varies with the schools. In those schools with government recognition as "Chū Gakkō" (Middle Schools) there is no Bible study in the curriculum and all religious services connected with the school are voluntary. In other schools Bible study is part of the curriculum and attendance at daily chapel services is in some cases compulsory. In both types of school there are voluntary Bible classes and in some schools a student Y.M.C.A. Wherever there are dormitories there are daily prayers and Sunday church attendance, with usually a weekly

prayer service. English Bible classes led by a missionary are held in connection with some schools. In one place the religious work program is left entirely in the hands of the Japanese church connected with the school. In a few schools there is a chaplain on the faculty. Here are the programs of three schools which may be regarded as types. *No. 1.* "Our work is all voluntary. We have morning prayers attended by a comparatively small number. The various dormitories have morning and evening prayers attended by a good number. We have a weekly Bible class under the auspices of the student Y.M.C.A. which is quite well attended, also dormitory group Bible classes." *No. 2.* "One hour a week Bible study in the curriculum; voluntary chapel exercise fifteen minutes daily before school; student Y.M.C.A. with regular weekly meeting conducted by the boys; Sunday a.m. Bible study and church service; voluntary English Bible class taught by a foreign teacher." *No. 3.* "One hour a week Bible study in the curriculum; compulsory daily chapel; Sunday morning student church with compulsory attendance on the part of the dormitory students; dormitory weekly prayer meeting—compulsory; voluntary Bible classes; student Y.M.C.A. for the whole school (college, theological and middle school) with practically no participation on the part of the middle school students."

Among the activities mentioned as being most helpful are (a) Morning Watch Band, which meets Sundays at 8 a.m., welcomes new Christians, holds socials, etc., (b) a Holy Lamp Society, which functions somewhat like the inner Circles of the High "Y" Clubs in America; the members meet regularly to pray for their fellow students and to discuss questions affecting the moral life of the school; (c) Life Work Conferences, in which the teacher takes a small group of about ten boys for two or three days for a quiet conference on life work problems. He says of these conferences, "The group is united together in a very intimate way. They are different ever after. If the conference is a real success, the boys come back as live evangelists to lead their fellow

students. This is the most important work I can do." (d) Another expresses a widespread conviction when he says, "The best work that I know of has been done in groups of not larger than twenty, where the teacher has got into personal relationships with the individual students."

One avenue of Christian influence whose power it is difficult to estimate with any degree of accuracy is that spoken of by a Japanese principal: "Our daily contact with hundreds, living with them the best part of the day every day for five years, should be in itself a great opportunity." In this school twelve of the twenty-one teachers are Christians. In other schools, where the statistics are available, the percentage of Christians among the teachers runs from fourteen to fifty.

Regarding the possibilities for Christian work in this field as yet undeveloped, one cannot but feel that there is scope for large service for men who would be related to the school designedly for Christian work in the concrete. This does not mean that educational standards are to be lowered and the school regarded in the nature of a trap with the curriculum as bait—rather for the sake of Christianity itself the standard should be raised. Nor does it imply that a man who is teaching English twenty-five hours a week may not through his teaching and personal contact exert a strong Christian influence. It does call into question the advisability of using the major part of a man's time in teaching English or some other subject, and then measuring the effectiveness of his service not in terms of the ability of his students in English but rather by the power of his indirect influence. It does suggest the presence of an exceptional opportunity in the service of Christ for a man who is related to the middle school for the sake of contacts only, with the major part of his time given to planning and putting into effect a program of religious education for the boys of the school. One principal says, "We are aware that we are not dealing with the religious problem as we would want to, and that we are therefore not giving the boys what most they need." Another

one says, "It seems to me that there is the possibility of such work among these students but the results are beyond estimate. I feel that we have hardly taken the first step in the work for boys when I think of what is possible."

The work just referred to is really the same in kind which some Christian workers are doing with relation to the boys of a particular middle school. In most cases they are related to the school through the teaching of English a few hours a week. This is frankly for the sake of contacts, the rest of their work with the boys being carried on in connection with church or home as a part of their more specific Christian work.

The situation in the government schools differs in so many respects from that in mission schools that we are treating it as a separate section. The information regarding this field has come from missionaries working with the boys of some middle school and from Japanese Christian teachers.

It is interesting to note that there is a difference of opinion with the "ayes" in a large majority, as to the advisability of carrying on work among middle school boys with special reference to their grouping as students of a particular school. Some men feel that on account of the accentuation of school and social distinctions already, it is not wise to foster it by grouping the boys of one school for church work, if it is possible to group them with boys from another school or with working boys. The majority, however, feel that this very decided school loyalty should be capitalized, the group spirit appealed to, and the group itself made the lever through which every member of the group is raised. This latter view seems to have a sound basis. The Christian consciousness is not bounded by a narrow circle. If the boy is to become Christian, his vision must be as wide as the kingdom of God. But in the development of his social consciousness, it is natural that for a time his small group should be his world. It would seem to be the part of wisdom to

bring the Christian message to him where he feels at home. At first within the group itself, and later with the group as an instrument, he can be introduced to a world brotherhood.

For every mission middle school there are forty government or private non-Christian schools of middle school grade. In many, probably most of these schools there is no Christian teacher. In those from which information has been sought through a Christian teacher, the proportion runs from two out of twelve to one out of twenty-seven. The number of Christian boys according to the Christian teachers' knowledge, runs as follows: 22 out of 580; 10 out of 264; two schools with 8 out of 450; 7 out of 580; 5 out of 640; 5 out of 750; 4 out of 360; 2 out of 370; 2 out of 400. In some schools no number is given; in two schools of 450 and 650 students it is stated definitely that there are no Christians.

In some ten of these schools there are student Y.M. C.A.s. Their program in most cases consists of a weekly or other regular meeting for Bible study.

The freedom of opportunity for Christian work in these schools depends on the attitude of the principal. One man writes, "We have full privileges in the school as if we were working inside. The principal is a Christian and heartily in sympathy." In other schools the atmosphere is such that some Christian Japanese teachers become rather cynical as to the possibility of a Christian teacher teaching there and not hiding his light under a bushel. The opposition of teachers and the general prejudice against Christianity are referred to in nearly all cases under "difficulties." But one man who has for four years carried on a successful work with the boys of a school where opposition had at first to be overcome, says: "Less difficulties than in most kinds of work in Japan. Opposing teachers form the chief barrier, if any."

The most evident opportunity for the foreigner comes as the result of the boys' desire to learn English and become acquainted with foreign ways. There is general

concurrence in the opinion that an English Bible class taught by a foreigner should be supplemented by interpretation and the grouping of social activities round the class. Granted this, many feel that there is a large field of usefulness for the foreigner here.

Regarding the worth of the work in this field, there is, from those who have given time and effort to it, decided testimony as to its value. "The most responsive period for spiritual awakening is the middle school age.....This work is ahead of anything else for results, if thoroughly done and followed up." Another says, "We have had this last year fourteen young men pledge themselves to the Christian life" But most men feel that "the real results are more likely to appear later in the life of the boy." "Some results are evident at once and continue; others are evident and do not continue; some are not evident till later years; but it stands to psychological reason that thoughts and ideals implanted at this age are worth while if any are." One teacher of long experience in the Higher Schools says: "*Very* few students in schools of *Kôto* (higher) grade become interested who have not studied at all in middle schools." The converse of this would seem to be an emphasis on the necessity for follow-up work in all forms of work with middle school boys.

As one looks at the Boys' work of Church and Sunday the church and Sunday school in Japan through the eyes of some fifty missionaries, Japanese pastors, Sunday school superintendents etc., these are the outstanding impressions received, expressed sometimes in the words of those who write.

1. There is a recognition in general of the importance of the work. "Boys are more responsive to Christianity than any other group." "Christianity has put kindergarten work on the map; now let us put boys' work over."

2. The difficulty of retaining older boys in the Sunday school is a malady as universal as Spanish "flu." "We have largely failed to retain the older boys in the

Sunday school. Some are held by means of English Bible classes, but this is not sufficient." "Boys who are in the Sunday school can be kept on if someone will really take hold of the class and make them see that the Sunday school is a place for a red-blooded boy."

3. There is in many churches an attempt to provide a program which will at once attract the boy and be the means of his development and growth. The Bible class has in some cases taken on the nature of a boys' Club, with occasional hikes, socials, dramatics, etc. If the number of the activities carried on all over Japan were recorded, they would make quite a formidable list. They would not in their sum total give a correct impression, however, for—

4. All that has been done so far has been, except on the part of a few individuals, quite incidental. "No serious, long continued or carefully planned work has yet been done." "We have quite largely failed, in our work so far, to meet this issue squarely." "The real difficulty is to persuade oneself of the worth-while-ness of setting apart time, money and workers for such activities, in the face of the numerous time, money and personnel-consuming duties of traditional forms of evangelistic work. Everything that our mission has done so far has been incidental." "Our whole mission has been so put to it to keep up the lines of work laid down by our far-seeing fathers.....that we are overloaded with work. I am anxious to get at such work as you suggest, but time is crowded with mission accounts, caring for two districts, adult work, etc." "My work is so largely itinerating that I have not been able to carry out any definite program for boys." In other cases, the lapse of the work when one enthusiastic worker leaves is attributed to the failure on the part of the church as a whole to recognize the value of the work.

5. There are some large Bible classes, in two cases conducted by women, with a remarkable attendance and interest. In other quarters there are first attempts

toward adapting the Canadian Standard Efficiency Training program to small groups of boys. There are a few attempts to use the Boy Scout program. The Sunday School Association is this year directing its efforts towards increasing the interest of the church in the work of the Young People's Department, and encouraging the teachers of boys' and girls' classes to take up a wider program of activities with their classes. The American Board has been reinforced by the arrival of Mr. Gulick, who, after special training in Springfield Y. M. C. A. Training College, has come out to take up special work for boys.

6. Among the outstanding needs of boys, that of Sex Education is referred to again and again. A realization of the interdependence of a deep religious life and a right attitude to the sex life ought in itself to indicate to leaders of boys their duty in this regard. But apart from all religious significance, in the narrower sense, here is a realm of life in which the need of some instruction and much education is so important that the church cannot ignore it as it seeks to minister to boys. Another outstanding need is Vocational Guidance for boys. This may become at the same time a doorway leading to full participation in the Christian program for those who enter, and itself a field for Christian service.

7. The difficulty in the work which overshadows all others is that of securing competent leaders. One man says, "In my town there are 1000 boys and young men. I have some contact with about 260. Of this number I only get to know 30 intimately. How to help the other boys in some other way is the thing that troubles me." The answer, of course, is easy—get eight leaders like yourself. And even though to carry it into effect seems the impossible task, should not more of us, in the face of the situation, forget the 992 and say, "This one thing I do—get eight." A practical suggestion comes from a city missionary who says, "Students who are studying sociology and kindred subjects seem to welcome the task." A short eight

weeks' course on Boy Psychology, Boy Leadership, and Programs for Boys might attract a group not ordinarily secured, and from the group one or more men become genuinely interested. Even if such a course were only occasionally successful, one could afford to divert to it a large amount of the energy expended in other forms of service.

As one reviews the testimony of these men and listens to the voice of reason and experience, he is forced to the conclusion that if the church is really serious about winning men, it will have to give a larger emphasis to this kind of work. The difficulties of time and the pressure of other work are claims which ought to give way if this work is as important as we seem to feel. What is needed is more men who are willing to spend time, energy and thought, because they realize the superlative worth of effort expended for boys in their adolescent years.

The National Committee of the Y. Young Men's Christian Association during the past year has established the Boys' Division as a department of its work, with a secretary in charge. Even at present a large proportion of the field which the Association serves consists of boys under twenty-one. In some of the city Associations steps are being taken to organize this group separately with a special program and leadership. In the National work, courses for presentation to prospective leaders of boys; courses in leadership training; bulletins of information on various phases of boys' work; summer camps; experimental work with boys' groups, looking toward the building of a program, and emphasis on the work of the middle school Y. M. C. A. are among the projects proposed.

In thirty odd Night Schools conducted by Christian bodies, there are over 7000 students. They cover all ages and most classes, from the school-boy anxious to get supplementary instruction in English to the man of forty or fifty who needs English in his business. A

considerable proportion are boys, and the majority of them working boys. Many feel that the night school, besides rendering a direct service to boys and men through English instruction, also provides a splendid field for evangelistic work. In most schools a religious lecture is included as a regular nightly or weekly feature of the curriculum. In some there are extra curriculum activities, such as concerts, oratorical contests, excursions, etc. The opportunities, of course, are limited by the crowded schedules of boys who work all day and use only their spare time for supplementary training. Nevertheless, gratifying results are recorded of work accomplished. In one school, for instance, where there is no religious instruction but where the students are encouraged to attend church; with the influx of a new group at the beginning of the fall term, the proportion of those attending church naturally decreased. The Christian students became concerned and on their own initiative began to hold meetings to pray for their fellow-students. "The result was a revival throughout the whole school, so that the great majority of the students are now attending the church."

There are three other groups of boys, not mutually exclusive, to whom reference should be made in a chapter of this kind. They are Employed boys, Underprivileged boys and Delinquent boys. A thorough investigation of the work being done for such groups and the special problems relating thereto has not been possible. It should not be assumed, however, that it is thought to be sufficient to group all boys together in our thoughts and plans, regardless of their special needs, or that the church can be content to ignore the needs of these boys. As a matter of fact, the amount of work being done for them is comparatively so little that it was difficult to find where information should be sought. This is in itself indicative of the extent of the field yet to be covered by the church before it can be said to have begun to assume its responsibility for boys' work. The needs of the great class of apprentice boys, for instance, are of such a special character as to

call for special study and effort. Some attempt has been made to reach them by the Industrial Department of the Tokyo City Y.M.C.A., through mass meetings held for them on their semi-monthly holidays.

For Delinquent boys, there are fifty-four Reform Schools in Japan, with two thousand boys. Most of these are under the family system. One of the most successful is the Katei Gakkō (Home School) in Tokyo, conducted by Mr. Kosuke Tomeoka, a former chaplain in prison work. Mr. Tomeoka, during four years of prison work, through intimate acquaintance with the life stories of three hundred men, found that seventy or eighty out of every hundred got their start in crime before they were sixteen years of age. Hence his determination to seek to turn the stream nearer its source. Three hundred and eighty boys have passed through his school, of whom eighty-one per cent have been cured. In connection with the school there is a dormitory for students, with a normal course in social service, from which some seventy-six students have graduated. In all, ninety college men have lived in the home. For further information regarding the situation in general among delinquent boys, the reader is referred to the chapter in last year's "Christian Movement" on Juvenile Delinquency and its Aftermath. Little has happened to change the general situation since that time.

CHAPTER XIV

THE WORLD'S SUNDAY SCHOOL ASSOCIATION IN JAPAN

H. E. COLEMAN

The World's Sunday School Association is represented in Japan on its official board by the following officers, who were elected at the time of the World's Sunday School Convention in Tokyo in October, 1920:—Dr. H. Kosaki, Vice-President; Dr. K. Ibuka, Hon. Vice-President. The following are members of the Executive Committee:—Rev. J. G. Dunlop; Mr. K. Koizumi, Osaka; Mr. H. Nagao; Rev. T. Ukai.

We may say that the work of the World's Sunday School Association on behalf of Japan first begins in New York. Dr. Frank L. Brown, our General Secretary, and the members of the Executive Committee make a special point of calling upon and entertaining Japanese groups who visit America. On his recent trip to America, Viscount Shibusawa and his party were met on their arrival in New York by Dr. Brown, and on the following day they were taken to visit his Sunday school in Brooklyn. Dr. Brown and other members of the executive committee also called on the members of the business party on their arrival in New York, and planned some special entertainment for them, besides other functions for Prince Tokugawa and Viscount Shibusawa and his party in New York, Philadelphia, Washington and Chicago. Many letters of introduction were given to the members of these parties, who last year visited America. We are always glad to co-operate in helping such groups get in touch with Sunday school and

other representative church worker, in America and Europe.

In our work in Japan, we make it our first concern to co-operate with the National Sunday School Association in every possible way, and especially in district conventions and institutes. In some instances, the members of our Sunday School Committee have taken the lead in promoting institutes of two or three days' duration.

This year a definite outline of co-operation was made out with Mr. Imamura, the General Secretary of the National Sunday School Association, and in addition to the work that we had already been doing, he suggested some other items. This outline is as follows:—

WORLD'S SUNDAY SCHOOL ASSOCIATION AND FEDERATED
MISSIONS' SHARE IN THE SUNDAY SCHOOL
WORK IN JAPAN

1. Co-operate in every possible way with the National Sunday School Association.
2. Promote Summer Training School at Karuizawa (Japanese members on Summer School Committee).
3. Gather statistics.
4. Special effort in promoting standards.
5. Promote Young People's Department.
One missionary, if possible.
Japanese Associates.
Japanese Young People's Department Committee and a Committee of Federated Missions, united in one, to advise about Young People's work.
6. Literature; special work, Boys' and Girls' Paper; assist editor of the Sunday School Magazine.
7. Create and promote use of Pageants.
8. Take charge of exhibit work for Conventions, Institutes, Child Welfare, etc.
9. H. E. Coleman to co-operate in teacher-training and lesson preparation, and assist in Institute work as planned by the N.S.S.A.

10. H. E. Coleman, Hon. Secretary, National Sunday School Association.

Many feel that our most important piece of work is the promotion of the Summer Training School for Sunday school officers and teachers in Karuizawa. This has been carried on with the hearty co-operation of the members of the Sunday School Committee of Federated Missions, and representatives of the National Sunday School Association. We have had five sessions of this school up to the present time, with an average attendance of about one hundred. Besides providing for the expense of the school, we have secured what funds we could for scholarship aid, and in 1921 helped nine young people to attend who might not otherwise have been able to go. We have taken definite steps, and have prepared a pamphlet in English and sent several hundred to America to raise funds for a permanent equipment for this summer school and for other workers' conferences that might be held. This is of especial importance because here we can train leaders from all parts of the Empire.

Standards have been prepared for the Church school, the preaching place Sunday school and the one-room Sunday school. A pamphlet was prepared and published at our expense on this subject. These have been generally distributed at meetings of Sunday school workers and are on sale at our office and the office of the Sunday School Association.

We have taken up special responsibility for promoting the Young People's Department, and in this we have the co-operation of our Sunday School Committee. We have been hoping for some time to secure a young man from America for this line of work, and hope also to secure Japanese secretaries for this work.

During the past year, our World's Association has sent to the Orient Dr. James V. Thompson. He gave three months' special work to Korea, one month to China, and October to Japan. Besides this, he addressed several meetings at Karuizawa, and met with our Sunday School Committee there. Dr. Thompson spent two

weeks in Tokyo, where he made a special point of visiting the theological schools and of meeting leaders and teachers in other schools. He also spoke three times at the Tokyo Training School for Sunday school workers. After his work in Tokyo, he visited Sendai, and attended our district convention that was held in Fukuoka. From there he visited Nagasaki, Hiroshima, Okayama, Osaka, Kobe and Kyoto. Dr. Thompson carried with him a very fine set of charts illustrating young people's activities.

For some time we have had plans for the organization of Japanese Sunday school classes, for the purpose of promoting mid-week activities. With Dr. Thompson's help, we now have definite plans being prepared, and shall get out the preliminary announcement of it early this year. In this connection we are also just now taking up the editing of a paper for boys and girls, having been asked by Mrs. T. M. MacNair to take over the editorship of the paper that she has published for a number of years, called "Yorokobi no Otozure." Our World's Sunday School Association is willing to subsidize this to a small extent, and while the publication will go out through the National Sunday School Association, their secretary has asked our office to take charge of the work of editing and publishing. Our Sunday School Committee are very much in favour of this work and will co-operate in every possible way. It is our plan to make it a paper that can be distributed to boys and girls at the Sunday school session each week.

We are also asked in the above outline to give special attention to the development and publication of pageants. In our Karuizawa Summer School we put on a pageant, "The Sunday School," that was a great surprise to our Japanese teachers and students. This will be published in Japanese. It will be illustrated with one cut of the three guiding spirits of the pageant, and another of Moses and the Prophets, with detailed instructions for the making of the costumes for the same.

We have also been asked to take charge of the

exhibit work for conventions and institutes, etc., and for this purpose have a lot of material left over from the World's Convention. The child welfare posters that were sent out at that time have been sent around to many places in Japan for exhibit, and have been in use most of the time. With suggestions from Dr. J. V. Thompson's exhibit we are now taking up the work of making new posters in Japanese to give as much stimulus as possible to various lines of our Sunday school work.

We are very glad that there is a new appreciation of the value and need of religious education for children and youth in Japan, that has come as a result of the holding of the last World's Convention in Tokyo. We find the interest in Sunday school work greatly increased wherever we go, and find that the young people are especially interested in pageants and chorus work. There is also, we believe, a new respect for the Sunday school as the agency for giving the needed moral and spiritual training for children and youth. The officials of the Patrons' Association and prominent Christians and other Japanese have been very appreciative of the strenuous efforts of the officers of the World's Sunday School Association in bringing the last World's Sunday School Convention to Japan. They have already shown their great desire to have Japan well represented at the next World's Convention by appropriating twenty thousand yen, that was left over from convention funds, to pay the expense of delegates.

In January, Mr. Kawasumi, who had been secretary of the Japan Sunday School Association for eight years, resigned, and in April Mr. S. Imamura was appointed the new general secretary. Mr. Imamura has had special training in the States, including one year at Union Seminary and Columbia University, where he specialized along the lines of Religious Education. For one year he had been a teacher in Sei Gakuin, Takinogawa, Tokyo Fu, and had been conducting a model Sunday school. Mr. Imamura is taking hold of the work with real educational insight and vision, and it is a great

pleasure to be associated with him, and with the earnest Christian leaders who now make up the Board of Directors of this Association. They have been cordial in their appreciation of the co-operation that our World's Sunday School Association is giving them, and they have given us a large share and a great responsibility in promoting the Sunday school work in Japan. We bespeak, therefore, the earnest co-operation of the entire Mission body in our efforts to make the Sunday school the most important agency of the Christian Church for building up the Kingdom of God in Japan.

CHAPTER XV

YOUNG MEN OF MODERN TIMES AND CHRISTIANITY

S. YOSHINO

The influence which Christianity exercises over the youth of modern days may be differently estimated, according to the individual observer, but one thing which cannot be doubted is that Christianity has already laid great and strong foundations of which it cannot be deprived. Some people have still a mistaken hostility to Christianity, like that of olden days. On the whole, however, people do not now think of it as repulsive, or as not worth listening to, or as a superstition such as Ōmoto-Kyō or Tenri-Kyō. To speak frankly, sometimes we feel even proud in proclaiming that we are Christians. At least, wherever we go, we are not necessarily despised nor persecuted nor inconvenienced because of our being Christians. Sometimes people think we shall be honest and reliable because of being believers, and treat us much better than we deserve. Therefore to-day the name "Christianity" is not ill spoken of among us young people, whether we do or do not go on to faith. But when we look back and think of the days of our boyhood, we cannot but feel how completely circumstances have changed. Ordinarily, we do not notice it so much, but if we just go back twenty or thirty years, we shall feel as if in this respect the present world belongs to another age. Needless to say, at that time Christianity was hated literally as if it were a viper. For my own part, I had a strong dislike to it, without having been thus taught

by anyone, and the fact that we, who were only children, were so firmly possessed by such feelings only proves how society in general execrated Christianity in those days. It was greatly disliked by both government and people. Of course, for one thing there were the sentiments which had been handed down from the Tokugawa period. There were conflicts and collisions between the government and the people in matters of politics, but when it came to the religious question of opposition to Christianity, they rose up as one body against it. I think it was in 1885 or 1886 that every prefecture dispatched men to the towns and villages to give lectures just as they do now. They came to our village, too, and brought a magic lantern for the first time, which was much talked about. There were a number of slides, but what I still remember was a picture of a rat putting its long tail into an oil bottle and so sucking up the oil. The speaker explained to us very skilfully that the Christian missionaries were just going to absorb our country as the rat sucked up oil. We heard also that the Greek Cathedral in Tokyo overlooked the Emperor's Palace and that there was a big gun hidden behind the belfry. Listening to this, I felt, child as I was, a deep resentment against Christianity. I remember that next day I collected a number of my friends and we attacked the preaching-place and threw stones at it. I do not know about other places, but in my native place there was not a single believer except the family of the Christian worker. So it might well be hard to win anyone to faith out of such an atmosphere.

Nevertheless, in those days people were hurriedly taking in every kind of Western learning. For instance, some of the school text-books of that time were simply direct translations of western ones. The school discipline was very lax. I remember that when, in 1884, I first went to a primary school with my grandfather, holding his hand, we took a bottle of *saké* to the school as an entrance fee. I was always sitting beside my elder sister, who was two grades higher

than I, because I felt lonely. The text book my sister was learning was the "History of the Imperial Family," by Yen-u Aoyama, of Mito, a very grand book in Chinese characters. I learned some of it by listening, and I can still remember what was on the first page of the book. In time I had to become a regular pupil of the first year class, then called the sixth class of the primary grade. We could be moved up every half year, so when I left the fifth class I entered what would now be called the second year class. We used to read aloud in a very curious intonation, set by the teacher. The text book I read in the sixth primary grade was written in very difficult Chinese style. Directly after the Japanese *kana* alphabet came the sentence, "God is the Ruler of Heaven and earth, and man is the head of all creation," which must have been translated straight out of the text-books used in Christian countries. In a word, the general social attitude of those days was that of superficial imitation of the learning of Christian countries on the one hand, while reviling their religion on the other.

If we consider, however, there was, after all, some reason for this contradictory state of things. Since the Restoration, our elders had been—it may be shallowly, it may be superficially—at least earnestly imitating foreign learning, but one of the main motives for this was that they were afraid of the foreigners. There are two reasons why we imitate other people. One is admiration, the other is fear. Sometimes we imitate others because we think them splendid and cannot help wishing to be equally great; but sometimes we fear the strength of others and try to be as strong as they are, in order to overthrow them. Our seniors of the Restoration era were incited by the second reason to imitate foreigners, so it was no wonder if they had anti foreign ideas as well. It was not only Christianity that was hated, but the foreign countries themselves. Christianity was detested especially because of its associations dating from the Tokugawa period.

Under such circumstances, it was natural that the

minds of young people did not turn towards it. None of them volunteered. If for some special reason one did go to church, he never kept it up for long. Not only so, but even those who were born Christians and brought up in the church would mostly fail when they once came in contact with the harsh air of the outside world. From my own experience, hardly any ever went near the church while I was at the primary and middle schools. If there were any such, his friends persecuted him very much. Even if parents were Christians, their children as a rule had nothing to do with church. To-day we often hear parents tell of their bitter experiences, how they did not know how to bear it when their children went to school and then came back early, crying because they were tormented by teachers and companions for being Christians.

Besides, in the educational world of those days, there was a fierce anti-Christian spirit growing up from yet another quarter. As a reaction from that superficial Europeanizing idea which was the fashion about 1887, there arose a narrow-minded nationalistic spirit. And again, some promising young students who returned from studying abroad, influenced by the ideas of Mill and Spencer, and trained in materialistic and sceptical principles, took pride in rejecting religion and all that sort of thing as mere superstition. About 1890 or 1891, Dr. Tetsujirō Inouye, a Professor in the Imperial University, published "The Conflict between Religion and Education," and the book shows the intellectual pressure which Christianity had to meet at that time. The "disrespectful affair" of Mr. K. Uchimura when he was a teacher in the first High school was a typical incident of that era. It was not only that Christianity was condemned as being unsuited to the national constitution of Japan, but that religion, as such, was held to be superstition; it was just a sweet dream of boyhood which could find happiness in repeating, "O God! O Christ!" and boys were expected to drop their faith as they developed in knowledge, when they went on from the middle to the high school. If a

student did not give up going to church when he became a high school scholar, he would be persecuted by the others, asking why he did not yet fling away that superstition. Such persecution was hard to bear, for even the church itself was hardly ready to meet it. The bravest fighters against the currents of those days were, perhaps, the group to which belonged the late Dr. Ōnishi, Mr. Tokio Yokoi and the Rev. Danjo Ebina, but even their sons, on entering high schools, could not stand against the tide of scepticism which flowed strongly from the Imperial University. So when we were young we used to say that the Christian faith would go up to the third year of the middle school, and after that the students would be sure to awake from their superstitious dreams. The boys themselves felt proud to cast away their faith, because it was supposed that religion could not co-exist with science. Therefore, the leaders in the churches used constantly to explain the relations of religion and science, so as to make a stand against these tendencies, and even now some of our senior pastors still think that the conflict between religion and science is the great difficulty.

Thus the influence of Christianity among young men was very weak up to the time of the China-Japan war, and yet it must have retained a strong hidden power under the surface, since there were some who kept their faith all through, and here we cannot but express our reverence for the late Dr. Ōnishi and his few co-workers, who did so much to revive the courage of the young Christians. That Christian influence has now become potent among young people is simply the result of their defence of the trench even to death. Christ's parable of the leaven has indeed proved true.

With regard to the spread of Christianity among the young, we must not forget the foreign missionaries and the older pastors, who persevered during many years in spite of most trying conditions and exerted themselves with extraordinary patience. At the time of the China-Japan war, their efforts had not yet been rewarded, but from then on the educated young people began to pay

attention to Christianity; in a word, Christian workers began at last to see the flower and fruit of their long years of toil. Once the Rev. D. Ebina told me that at first, however much he worked, young men would not come together as he wished, but about 1897 conditions changed suddenly and his church became more and more flourishing.

It must be owned that national conditions were also changing. Up to the time of the China-Japan war, people's minds had been filled with fear of foreign countries, but from the experiences of the war, Japan began to realize that she had grown strong, and naturally the nation began to feel more at ease and to be able to consider things calmly and fairly. At the same time, after the war, Japan came into contact with world matters, and some of the people, though not all, began to reflect upon the childish attitude with which they had been rejecting foreign countries. When they studied foreign things in a fair, calm way, they naturally began to see that there were points in Christianity which could not be gainsaid, and as a result of their just observations, the common misunderstandings, at least, about Christianity began to be dispelled. It was the young men who were most keenly affected by this new movement, so it is not surprising that after the war the relations between Christianity and the young became closer. Besides, the personality of our leading pastors had an attraction for open minded youths. Yet still it was a very rare event for a highly educated young man to be baptized. Some of those brought up as Christians kept their childhood's faith; increasing numbers came to study Christianity, and most of these became sympathetic towards it, but it was very few who dared to be baptized, and when I was baptized as a high school boy in 1899, all my friends looked at me with surprise. A still greater stir was made by the fact that Sakusaburō Uchigasaki, now a Professor of Waseda University, and Raimu Shimazu were also baptized with me, both clever young men who were going on to the university, besides which Shimazu was the beloved son

of Mr. Mokurai Shimazu, a well known Buddhist. One professor of the High School personally asked us for an explanation, saying that he could not at all understand our mental attitude. Mr. Masatarō Sawayanagi, then principal of our school, had a special interview with Shimazu and Uchigasaki and asked them various questions. From our point of view to-day, it was nothing to be astonished at, but this shows how far removed Christianity then was from well educated young men. What would the world have said if a university student had been baptized? Such a thing was hardly imaginable. If my memory serves me rightly, the first instance was the baptism of Dr. Yoshiyuki Imai, now a famous lawyer and one of the strong fighters for Liberalism, as a student of the Law department, in 1902 or 1903.

These incidents were first steps in the gradual approach of educated young men to Christianity. As I said above, it was to some extent due to changed times, but what we cannot overlook is that it was also largely the result of the efforts of Dr. Mott, who travelled all over the country, preaching as he went, and greatly strengthened the movement. Dr. Mott's intense earnestness and the fine interpretation of Mr. Rinshirō Ishikawa, then a student in the Literature department of the University, stimulated young men to organize branches of the Y.M.C.A. wherever the speakers went. Dr. Mott's work, concentrating and organizing scattered energies and supplying to Christian young men centres for every kind of activity, effected a great revolution, by means of which the present development of Christianity among the young has been pushed forward.

This state of things continued up to the time of the Russo-Japan war. Just as the China-Japan war, in a sense, marked a new epoch, so the Russo-Japan war was to inaugurate a much greater one. The movements I have described went forward with a bound after the war.

The Russo-Japan war not only made the mind of the Japanese nation international, but at the same time awakened its soul to principles of freedom. At first

this appeared chiefly in the political sphere, but this freedom really originated in the Christian view of life, though the Japanese did not then think deeply about tracing it to its source, being stirred only by political influences and shallow liberal principles. In any case, Christian ideas suited the times as far as the question of "freedom" was concerned. Gradually the Japanese people began to feel that various criticisms of existing society, founded more or less on Christian thought, were the very arguments fitted to their needs. In a word, we may say that the spirit of the times after the Russo-Japan war was unconsciously governed by the Christian view of life.

Now I want to call your attention to one point; that is, that you must not confuse so-called "Christian ideas" with Christian churches. The churches themselves did not generally touch social problems much. There were good reasons for this, into which I cannot enter now. The Japan of that time was not inclined to listen to Christianity; when people, by chance, agreed with practical arguments which were founded on Christian ideas, they hated to call them Christian. It must be recognized that these "Christian ideas" were created by the church, but the church itself was disliked if it tried to handle social problems directly. However, without being labelled as Christian, Christian ideas for the first time began to lead the thoughts of the day in Japan. This has gone on until now. To put it simply, we may say that what controls the present public opinion of Japan is the Christian Ideal and not the Christian Church as such.

However, Christian ideas should, after all, be cultivated in the church. The idea, apart from the church, cannot continue healthy to the end. But modern Japan has not yet reached the point at which she will consent to be directly led by the church, and the church itself is lacking in preparation for criticism and direct leadership of existing society. For the present it seems necessary to make the various arguments concerning the problems of practical life (founded on Christian

principles) sink more deeply into the public mind, and to continue to urge Christian ideas until they are accepted as part of the ordinary thought of the nation. Here is the special mission of the so-called "intellectuals" of the world. Then the young men, in their turn, influenced by the intellectuals and becoming themselves sources of influence, will have for their mission the work of spreading these ideas more widely among the people. We shall probably see the spiritual leadership of the Japanese people given for a time into the hands of the intellectuals, but later we shall see that the church itself will have to stand up to face the world. The church must prepare itself thoroughly before that time comes.

The first thing that I did when I came to the city was to go to the office of the Mayor. I found that the Mayor was a very kind and friendly man. He told me that the city was very much interested in the work that I was doing. He said that he would do everything in his power to help me. I was very glad to hear this. I knew that I was in a good place. I was in a city where I could do my work and where I could be of service to the people. I was in a city where I could find the friends and the help that I needed. I was in a city where I could do my work and where I could be of service to the people. I was in a city where I could find the friends and the help that I needed.

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JAPAN

PART V THE TRAINING OF WORKERS

WATKINS

W. T. WATKINS

THE TREATMENT OF WORKERS

CHAPTER XVI

TRAINING MEN FOR CHRISTIAN WORK

CHARLES W. IGLEHART

The question of training Christian workers is not an unrelated one, nor is it a purely educational matter. It is completely intertangled with the matter of choosing workers, and with the changing nature of their work through life. So it has interest alike to those in church work and school work, and both classes of workers are alike responsible for its solution. In examining the question, then, we must take a glance both at the present church situation and at the existing schools. We are limiting this study to the Protestant Churches in Japan Proper, and to the training of men workers.

A comparative study of the present Characteristics of church with that of about fifteen years ago shows the following significant facts.

1. Rapid Growth in Membership. The number of Christians has nearly trebled; the number of Sunday school pupils likewise.

2 Increased Efficiency in pastoral work. Each pastor now shepherds double the number of Christians. His routine church work, therefore, is much more exacting. He also covers one third more points of regular work geographically than before. The proportion of missionaries to church membership is also much reduced.

3. Financial Support is leaping forward. It has increased sevenfold in this period. During the same time money aid from abroad has barely doubled. Local

support of the Christian movement now constitutes more than two-thirds of the whole.

4. Japanese Leadership. In most of the denominations this question has now emerged from the stage of experiment and is a settled fact. Japanese administration of the existing churches is marked by such competence and ability as leave little to be desired. It seems clear that church "morale" is higher and the administrative wheels running more smoothly than at any previous time.

5. The Church is digging in and not spreading its lines. This is a generalization, but one that is warranted by the fact that to-day there are more ordained ministers than unordained evangelists. There are more organized churches than preaching-places (kôgisho). During the period under study the number of churches has more than trebled, while the number of preaching-places has scarcely increased at all.

6. Most churches tend to conform to one type. Of the forty Protestant organizations, it is safe to say that thirty show no *diffentia* of emphasis in teaching or of form in worship in the actual conduct of the church work. And of fifteen hundred local churches, by far the greater number are of one sort. A society of less than one hundred members set down in a community of from ten thousand population up, the congregation representing a few settled families, but for the most part made up of unrooted elements in the community life, such as students, officials, teachers, etc.—this would describe the average church. Taken as a type, it is a good one, but the noticeable thing is that so few churches vary from it.

Turning to a study of the present facilities for training workers, we find that—

1. *Existing schools are numerous and small in size.* There are nineteen schools, with a total of 358 students in training. This means an average of about twenty students to each school. When it is remembered that modern educational requirements call for an average

faculty of not less than a dozen men, it will be seen how low a percentage of operating efficiency we have in these small schools. There has been but slight change since fifteen years ago, when the number of schools was the same as now, and the average number of students was sixteen.

2. *A certain amount of cooperation exists.* Mission lines have been crossed, for nineteen schools represent forty mission organizations, but Japanese church lines are more difficult to adjust, and the most that has been done is in the nature of affiliations that do not involve structural union. The greater number of the schools are located in Tokyo and the central metropolitan region, and economic necessity and propinquity are resulting in the use of some instructors in more than one theological school. At present there are several plans under discussion for further amalgamation of schools.

3. *All the schools tend to a uniformity in type.* There are two or three schools which are distinctly training schools and which have a somewhat different nature from the rest, but for the most part all the schools are strikingly similar in both grade and curriculum. This is not because there has been no need felt for variety, for several of the schools that now maintain full theological courses started as Bible Training schools.

(a) *Grade.* They are graded to rest upon graduation from Middle school. Most have two courses, the Regular course for fully qualified entrants, varying from three to five years; and a Special course for those who cannot quite meet this requirement, varying from two to three years. This uniformity of grade is in distinct contrast with mission policy in some other countries, where educational work is not so far advanced as in Japan. In China, for example, some of the denominations carry a complete system for religious workers paralleling all four grades of secular schools—primary, middle, higher and university, and offering to young men at any educational level they may have

reached a training for religious work adequate to their ability. The strict standardization of schools in Japan is probably the cause of this situation, but in a country where the preponderating mass of the people live in villages and at a primary school level of mental outlook, a movement which purposes to reach all the people handicaps itself at the start if it fails to provide adequate training until a candidate has actually or practically finished Middle school.

(b) *Curriculum.* A study of the curriculum of the various schools shows the same tendency to follow one type. The course of study is a replica of that taught in American Theological Seminaries and European Divinity Schools. Even the differentiation into Regular and Special Courses is more imaginary than real, for the chief difference is in English, which is the major medium of instruction in the Regular course. Both courses are taught by the same faculty, and the outlook as to future work for both sets of students is the same.

(c) *Practice.* Courses in the practical aspects of church work are taught by either professors or city pastors. The experimental side of training for the students is usually gained by their being assigned as assistants to pastors in the various city churches. Their duties chiefly take the form of Sunday school and Young People's work.

4. *There is an increasing scarcity of candidates for the ministry.* In actual number there are more men now in training than there were fifteen years ago, but in proportion to the size of the Christian movement and the number of pastors now in service there is a falling off. The causes of this are difficult of analysis, but they must be analyzed if the church is to go on. Judging from the fact that the Regular courses are on the whole more prosperous than ever before, that the grade of the Theological schools is more strictly maintained, and that throughout the church the chief falling off is in men offering themselves for work as evangelists, it is safe to say that this scarcity could be relieved if the church and missions turned with

encouragement and with a seriously offered training to men who do not now qualify for our schools.

Considerable numbers of young men, also, would consecrate their lives to the Christian service if they could be directed into a course of training for special lines of work that did not necessarily mean becoming preachers or teachers.

Still a third class of recruits might confidently be expected from higher grade schools if training were provided. There are now one third as many students living in Christian hostels at non-Christian schools as in all the dormitories of the Christian schools, and it is in the dormitory life that the decisions are made for the ministry. There are, then, three classes, at least, from which men might be drawn if training were provided. They may be termed the sub-theological school, the extra-theological school, and the super-theological school levels.

Needs An analysis of the above facts based on the statistics given in the *Christian Movement* for the years 1907 and 1921, needs no explanation. It is clear that with all the elements of strength shown by the Japanese Church, there are essential elements lacking. The pioneer spirit; the missionary outlook; the broad view of the task of the Christian movement as the evangelization of the untouched regions and of the unreached classes of society, all this is not only lacking, but seems to be at present on the decline. Whether this is due to the withdrawal of the foreign missionary from a place of active leadership in the administration of the churches, or whether missionaries and Japanese alike are giving chief attention to the rooting of the present churches is a question, but the fact remains that certain essentials of a virile Christian movement are conspicuously lacking in the present outlook.

The study of the Theological schools shows that the elements most needed to round out their proportions are precisely the same ones that the church at large needs. We cannot say whether the schools stand to

the churches in a relation of cause or effect; or whether they both are a manifestation of a common root in the present Christian world in Japan, but as things are at present, the Theological schools are turning out men of one predominant type, and that type is well fitted to maintain the one type of church which now prevails. If there must be one common type of minister and church, the one we have is as good as could be asked, but why should the church and ministry conform to one model? Is not Protestant Christianity virile enough to create wider ranges of ministry for its pastors, to use varying types of men in ever broadening sorts of service, and to push back its horizons to include the varied masses of our population who now know nothing of the church and its message. Both in church and in school there is a need of more pliability, more breadth, more freedom of view as to the function of the Christian minister, and more pioneering spirit and method in attacking the scarcely begun evangelization of Japan.

To sum up the immediate need for supplementing the work of the existing schools, we should say there ought to be more adequate training provided for the following classes:

(a) Men who do not meet the educational requirements now set, but who want Bible training and preparation for village evangelism, as well as for work among special classes of working people. This should also meet the desire for short courses for self-supporting lay workers.

(b) Men who have first rank educational qualifications; graduates of Imperial University standing.

Where, how, and with what material to construct these facilities, is a moot question but we think the balance of judgment would be in favour of their being offered by new institutions, of a union or affiliated nature, situated, perhaps one of each class in each of the two metropolitan centres, utilizing the best men now in our theological faculties, and drawing in from actual country or special work other men whose

teaching would have the element of practical authority which is so needed by students during their training days. It is needless to add that these problems are felt equally by both school and church leaders, and that their solution is being sought hand in hand.

THE PROBLEM OF THE FUTURE

The first of the two main problems which face the church in the future is the problem of the future of the church itself. The second is the problem of the future of the world.

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CHAPTER XVII

TRAINING WOMEN FOR CHRISTIAN WORK

MISS H. J. WORTHINGTON

Since the Great War, the moral and spiritual conditions in Japan have very much resembled those in Western lands, with the additional darkness of a non-Christian background. The lack of regard for moral restraints or the sacredness of life, and an exaggerated individualism are sweeping many off their feet.

Yet, on the other hand, tired of the lack of dynamic in the old faiths and unhelped by the wisdom of the ancients, there is to-day, unconscious though it may be, a craving, especially among the young, for some Power or some Person to help them to fulfil their ideals.

To face these opposing forces and to introduce the searchers to the True Dynamic—here indeed is an Adventure worthy of the name! How are women capable of taking part in it to be found, and when found, trained to carry it through?

Almost every branch of the Church of Christ in Japan has its own Training School for preparing its women workers; but after having questioned some of the leaders, it looks as if we were all rather like amateurs in looking after our supply of material. No sufficient means seem to have been adopted, at least generally, to keep before the minds of the responsible people the importance of watching for those suitable to

become workers and the necessity of continually bringing the call before the Christians and the schools.

It is, however, most encouraging to see that the spirit of adventure and of willingness to follow the Christ at all costs is still alive and working, specially among the young.

Many of those who come forward for training are members of non-Christian families; and they accept the Call through real sacrifice. Others, again, face smaller salaries and raillery from friends, in order to be prepared for this high service.

One student, now in a Training School, is backed up by her brother, but cannot go home to her parents, as they disapprove of her decision. Another, whose brother is a cold Christian, has been hard pressed to give up her vocation.

But the supply at present is below the demand. At ten Training centres 159 women are being trained, but in several cases the demand quite exceeds the supply.

The students in training are of various ages, but the larger number appear to enter as quite young women, the usual limit being from 18, though one School puts it at 21, yet is free to admit exceptional candidates younger. In one centre at least, older women are admitted (if in every other way suitable) after 25, without fulfilling special educational conditions; and it is found that such women make admirable students, acting as ballast in the School, and becoming splendid helpers in practical work.

Short courses are called for more and more, to meet the needs of women who are unable to spare many years for direct service, or who wish to get some preparation for mission work before marriage with Christian pastors or workers.

(1) *The Objective of the Training.*

Preparing for the Adventure Most of the trainers consulted feel that the "text-book" of the subject to be taught should be mastered. Hence most of them emphasize in their training a thorough knowledge of the Bible, to which some add, ability to

teach it, or practical work, or personal work. In other words, we are out to get spiritual leaders, and in as far as our schools fail here, we surely need reconstruction.

Much as we need to aim at making our workers "all-round women," yet this other is a far more fundamental necessity. As a Japanese leader said, "What we need at the present time is to have Spirit-filled workers." Important as a wide training is, and needful as it is that the workers should get insight into social service, yet we need to be on our guard lest the very breadth of our preparation should in any way dim the true vision of their Adventure and its objective. Alas, that often here, as in the home-lands, the busy social service is but a cloak to cover spiritual poverty and the lack of a spiritual dynamic!

(2) *The Scope of the Training.*

The training in most of the Schools is along the lines of the spiritual, mental and physical, with the practical included. The students give help in the house-work, as any Japanese woman does, and take their turns at cooking. In one school it is considered a high compliment if a student is praised for her good cooking when she goes home. Some schools give training in first aid or hygiene or massage. One is hoping to start a special class for domestic training, for candidates who will soon become the wives of workers.

The *Mental* training of the students is quite a surprise at times to the teachers. In many cases, their development shows little connection with what they have been or done before entrance; and often a candidate with fewer educational advantages seems to pass ahead of those more favoured.

The *Practical* is surely one of the most important elements of the whole course, and guided work is needed at first to lead the students to take full responsibility before their training ends. Common sense developed and used, the scout instinct, besides trained power to teach and hold the attention of children and definite experience in introducing souls to the Living Christ—

all these and more have to be put into the practical division.

More and more the trainers are realizing the need of giving opportunities to the students to get insight into and practice in Social Service work. In some centres this may be difficult, yet it seems worth pressing for. Even a slight contact with slum work, helping at a crèche or playground centre, or even a day a week in the kindergarten, help to give valuable insight and sympathy.

But above all else, the highest sweep of our possibilities of helping these women is the *Spiritual*. Time is needed here—the quiet hour before the studies or the practical work begin, for meditation and quiet talk with the Great Leader of their Adventure; the few minutes at midday; the chance now and again of a Quiet Day, “to sit before the Lord.”

(3) *The Financial Side.*

It is encouraging to find that a fair number of candidates training for Christian work are ready to pay for their training. Questions on the subject brought replies of “Many,” “Four,” “Quite a few,” from some of the schools. The Presbyterian school under Miss West, which used to carry on in the normal way, has changed its whole plan and at present only receives honorary candidates. The first year after the alteration, fifteen women were in training, of various social grades but all harmoniously mixing together.

As will be seen from our table of statistics, the average of *salaries* given to graduates has risen considerably (one Board, which four years ago paid Yen 14 to its graduates, now begins from Yen 40 for Honkwa graduates). Yet the amount paid is barely equal to that paid to kindergarten teachers. Here comes up a question which trainers might well consider; How can we best help our students to a right knowledge of money, and to a considered and sober use of it?

One suggestion given on this point may be of service; viz., to put the money for the housekeeping into the students' hands, and teach them to do the buying as

well as helping with the cooking. This is indeed a matter to be looked into, if our object is to train good members of society, as well as capable mission workers.

(4) *Preparation outside Training Schools.*

Not all who are serving actively in the Great Adventure of Christian service are prepared in the regular training centres. Some people feel that Churches now ought to train and use their own voluntary workers, which is, of course, more ideal.

Some large branches of women's service, such as the W.C.T.U. and the Y.W.C.A., have hitherto had no training centres, and their helpers learn to work by working. Picked ones are sent from the Y.W.C.A. for training in the central Y.W.C.A. Training School in New York; and it is intended to start one in Japan, probably in 1922.

(5) *Difficulties to be faced.*

One of the first is that of the youth of the majority of the candidates on entrance. Many of the pastors, and others also, criticize this, and say that even on graduation, three years later, they are too immature to be of any real service beyond helping in Sunday school work, and so on. But women of the most desirable age, say 28 or 30, are almost unobtainable, unless they are widows; while *if properly trained*, the young ones are found to be of real practical value. It is, of course, up to the leaders to see that after graduation these young workers are not placed in impossible positions, but sent to work with some older woman, either Japanese or foreign.

Here it may not be out of place to mention a remark made by one very experienced trainer:—"The pastors need training in the use of their workers" (which I would qualify by saying, "Some of them do"). Women who are trained to do pioneer and independent work are surely not the material to be used merely for running the errands of the Church, though they need always to keep in mind that they come "not to be ministered unto, but to minister."

It is also, perhaps, necessary to remind ourselves that

this is the age of the young—when youth is valued and used in a quite new way. Is the Church alone to be slow to realize the possibilities in those who come fresh and young to this glorious Adventure? Those who are keen enough to offer the best years of their life for it, though they may lack depth of worldly knowledge, yet surely have sufficient spiritual experience to give them sympathy and power in winning souls. As an example of the possibilities in the use of young workers, it may be of interest to mention that a normal school graduate, a married woman of 33, was led to put her heart's trust in Christ and prepared for baptism by a student of about 20 years old, still in training. This lady had heard a good deal before, but never was impressed till the keenness of these young workers aroused her.

Only yesterday, a girl of 23, who graduated only two or three years ago from a training school, was heard to say how often women are impressed with her youth and say to her, "It's wonderful, a young thing like you working so earnestly, giving the best years of your life to it!" And she told how again and again she is amazed at the confidence reposed in her, as women of all ages tell her of their sorrows or home anxieties.

Another great problem to face is the loss of the workers on their marriage. If our training is limited to the few years that most can give for direct Adventure, we might be wiser to shut our schools down. But if we can look round, as most of us can, and see the old graduates leaders of happy Christian homes, many a one helping her husband in his Church work, as well as bringing up their children in the fear of God, then we realize that our responsibility is to train them for a Life Adventure, not for a mere two or three years of direct work.

(6) *Suggestions.*

(a) With so many putting their life force into this concentrated form of service for the Kingdom, it seems strange that the trainers never plan to meet and talk over their special problems. Would not a friendly dis-

cussion every two or three years be of real advantage to all concerned?

(b) Many feel it might be advisable to have a Union Training College for college women or those of higher education. But one Japanese leader qualifies his support by saying, "If they depend on the intellectual side, it will be failure, as you find in other theological schools." And an experienced woman missionary doubts the usefulness of such a college, as such women "need more spiritual training."

(c) A Japanese leader suggests that while the candidates are in training they should get to know something of the manners and customs of the world, and so advises that they should be free, to some extent, to do "work in the midst of the world," feeling that if they are really sanctified they will be able to resist all the temptations.

(d) It is felt by many that higher or post-graduate courses are necessary. One school wishes to start one, not for those who are "highly educated," but for those who wish to study more deeply.

One woman suggests post-graduate courses in social work, in the present training schools.

It is evidently time for some such plans to be put into work for women who wish either to specialize or to get a certain amount of advanced general training.

One school aims at holding a Continuation Course alternate years for two months in the summer term, when graduates or other workers or Christian women can get a chance for further study, Biblical, Sunday school up-to-date methods, psychology, etc.

(e) "Shorten the *gimu nen* (the covenanted years of work after graduation) to two years," says a Japanese woman trainer; and this would probably be a wise course, as it is very difficult to obtain the consent of parents to six years (three for training and three for *gimu nen*).

JAPAN

PART VI THE INDUSTRIAL AND SOCIAL WORLD

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CHAPTER XVIII

JAPANESE WOMEN AND SOCIETY

MAKI HITOTSUYANAGI VORIES

The family system in Japan, as moulded in the civil laws of the country, puts women in the position of inconspicuous dependents. The head of the family has under his care, not only his immediate blood relations, but also the blood relations for one or two generations removed, who are not of age or are not mentally efficient. He is the supreme authority. He has the right to designate the dwelling places of his dependents and also to give consent to or interfere with their marriage. Once in a while, in a family where they have no boys, they choose a daughter to be the heir, but as soon as the girl marries, the headship of the family is transferred to the husband and she becomes a mere dependent.

The marriage law takes another shade away from feminine independence. The man is responsible for wedding expenses, and after marriage he takes care of his wife's property, except in case of his mental inability. Divorce of the wife is made legal in case she commits adultery, but of the husband only when he has been legally punished for such an offence.

This is the way the laws of the country treat women. But they were made about thirty-five years ago by people who were brought up with the ideals of Tokugawa feudalism, which were to weaken individuality for the personal aggrandizement of one man.

Time has progressed since those days, and in reality the people of the modern world take little heed of

these laws. Only in cases of birth, death and marriage, or where property is concerned, they turn to them as a matter of form. And when they do, the sting of the dead past stirs them to action for reform.

Many young women are seeking financial independence, and many young men and women are marrying for love, in spite of the authoritative objections of their parents and guardians. Some have gone beyond the line of discretion, but reaction is bound to be extreme. The new age is here in spite of the old laws and of conservatives who are afraid of the clash between the old and the new. Among women of wealth and social rank, a majority are still in the clutches of the feudal ideals. With all their finery and modern accomplishments, they are a prey to the whims and selfishness of feudal men. But among the middle class and the farming population, women are more on an equal footing with men. They work together among the farmers. These women have a better position in their homes, not entirely from their own seeking, but a great deal more because their menfolks are leading more decent lives, and therefore respect all women more—including their own wives.

Moral purity was always demanded of women in the homes, and the chastity of girls is hardly a matter that needs questioning. But these are the women of Japan who are least known. The women of Japan the other world knows are the geisha girls who are on exhibition for business and tourist circles, who sell their smiles and morals for big sums of money. The books written on Japan contain many pages on these women, with illustrations in colours and fascinating postures. One pities the writers of those books, whose fancy is caught by such creatures of low taste. And alack for us, women of clean and honorable training, to have them taken as *our* representatives! Our character is misrepresented. Many times in America I was met with such an attitude on the part of American men as would be shameful to tell. It was because their ideas about Japanese women were formed by those books and by

the tales of tourists who acquainted themselves with geisha.

It is bad enough to have tourists and books misrepresent us. But sometimes even our best friends, the missionaries, misrepresent us, by making us objects of pity or of curiosity in their reports to their native lands. Pity keeps us below the level of equality and curiosity keeps us at the distance of unreality. In either case a barrier of distance makes us inhuman in the minds of the people of other lands.

Once after a talk at a meeting of a missionary society, I was saluted with the remarks, how bright my eyes were, how my voice resembled that of a nightingale! I hardly knew whether it was meant for a compliment or what. Another time when I attended a wedding in a certain city in America, I had a grey dress with a simple pattern only in the lower front of it, but in the paper next day it was reported as all embroidered up with pagodas, *torii*s, Fujiyama and cherry blossoms—all to make me a real Japanese according to reports and fancy. I was not allowed to be myself—a normal girl of simple quiet tastes. Ever since those experiences, my efforts have been turned to point out likenesses between races rather than differences.

Beneath the quiet reticence of average Japanese women, there are the hopes and desires of women of flesh, and above the uncontrolled gaiety of the girls of the present age, there is a torch of ideals to guide them and to restrain them, just as with the women and girls of other countries. Japanese girls and women need Christianity for the very same reason as the girls and women of any western country, and not because they are pitiable or fascinating. We do not love our friends merely because of their picturesqueness or because we are sorry for some weakness in them; we love them for themselves. Love removes the distance created by pity and fancy.

It is good to study the history and traditions of a people and to make use of such knowledge to understand the outward differences; but to let it be a barrier

hindering heart-to-heart contact would be a mistake. For the customs and history developed in the course of human life are not God-given gifts; the common gift to men is not penetrable by man-made differences; generations of events will not change it. It does not even require man-made language to communicate with another. I witness this fact every day in my own family; my father and mother-in-law, who came to Japan too late to learn the language, have spent already six happy years making friends without number among the people with whom they have no common tongue. They have led many young men to Christ and are parents to them, no matter how far they may be scattered. Where there is no human tongue to disguise or to bar, hearts are frank, and I often think that people reach each other more closely for being free from the limitations of language.

So my appeal to the missionaries is not to make us objects of pity or curiosity, but to know us as normal human beings and to introduce us to the world really as such. Hold ideals for us just as high as you would for your own people. Then for the first time we can establish real friendship. "Greater love than this can no man have, that a man should lay down his life for his friend." Is this not the true spirit of consecration for the task of missionary work? Be our true friends and we cannot but follow your leading.

CHAPTER XIX

THE LABOUR SITUATION IN 1921

TOYOHICO KAGAWA

On account of the general business depression in 1921, labour movements were not so active as in more prosperous times, but following close on the remarkable alteration in the world of ideas during the previous year, some deep-reaching movements were carried out.

In October, 1920, at a general meeting of the Yū-ai Kwai (a labour federation) for the whole of Japan, there was hot discussion of the policy of the Diet and of "direct action"; and hard after this, in January, 1921, some sixty workmen at the Adachi machine works, Tokyo, because they were not able to attain the object of their strike, completely destroyed the whole of the mechanical instruments to the value of Yen 40,000. The same sort of thing happened repeatedly, at the Sonoike Iron works, the Nabholz Watch Company, and in other small strikes. Thus the argument of "direct action" has been actually put into practice in Tokyo. At the same time, many people who had hitherto been called Socialists have gone over to the Third International radical party. Some people have appeared among the anarchists who like to organize sort of imitations of the Soviet, using names like "the Sugamo Soviet," "the Hokkō Soviet." Among them are some who make public demonstrations, going to the Courts of Justice waving anarchist flags and loudly singing revolutionary songs, or gleefully cutting the firemen's hose when a rich man's house is in flames. Sad to say, this undesirable state of things has damaged

the labour cause in the Tokyo district and the labour unions there have mostly collapsed.

There are actually now about forty radical labour bodies in Tokyo. There are probably more than a hundred so-called labour unions, but one may say that hardly any of them have any real influence except those of the old Yū-ai Kwai federation, and these various Yū-ai Kwai unions, too, have been affected by the views of the radical groups so that the membership is greatly reduced. It is an undeniable fact that the labour movement in the Tokyo district has become deeply tinged with revolutionary ideas, influenced by French anarchistic syndicalism or Russian Bolshevism.

In the Kwansai (South-western districts of Japan) the tendencies are quite different from those in the Kwantō (North-east). The labour unions which should in the natural course of things have kept pace with the great industrial developments there but had not done so, have at last begun to take shape. And the movement there, which was stimulated by the Hokkaidō Yūbari Coal-mines strike and first showed itself on Mayday, 1921, grew into a strike movement on the largest scale yet seen in this country. For it included strikes at the Osaka Electric Works (threatening darkness to the whole city), the Fujinaga Shipbuilding Yards, with 4000 men, the whole of the Sumitomo works (Electric Wire, Steel Works and Copper Foundry, with 7000 men), etc., and besides these great strikes there were smaller ones at the Murao and Ono Shipbuilding Yards and more than twenty other places, where the labouring class, with its newly awakened class consciousness, demanded the right of union negotiations, the workshop committee system and dismissal allowances.

The influence quickly spread to Kobe, where it resulted in a general strike of the Mitsubishi Shipbuilding Yard, with its 10,070 men, the Kawasaki Shipbuilding Yard, with 17,000 men, the Kobe Steel works, with 4000 men, the Taiwan Sugar Company, the Dunlop Rubber Company, with 1,700 men, the Japan Match Company and others. On Sunday, the tenth of July, 35,000

workmen made a great demonstration, marching in a procession about five miles long. The Kawasaki and Mitsubishi Shipbuilding Yards did indeed at last put down this disturbance by closing the works and enlisting military force, but it required the exertions of two battalions of soldiers and 4000 police for its suppression, and led to the conflicts of July 29 and 30, when for the first time in Japan blood was shed in this connection. The strike failed, but the sympathy of Japan was with the strikers. During the forty days that the strike lasted, the city people gladly bought the wares of the 6000 pedlars who came round, in order to help on the success of the strike; and they set out thousands of pounds of ice in front of their shops for the refreshment of the strikers. I was sent to prison, charged with the crime of disturbance of the peace, with 120 other leaders. One marked feature of this strike was the manifesto of the workshop management. Of course this was not carried into effect, but through it the lines which the labour movement in Japan would have to follow in the future came to be realized.

The idea of the workshop committee system has been generally accepted, but by the end of 1921 those elements among the labouring classes which wanted rapid radical changes were already tired of it. No doubt the methods of the capitalists, who took advantage of the business depression to act high handedly, had something to do with this, too.

Some people have arisen who would have liked to bring about a revolution in Japan, in connection with the Russian Bolshevik party. These were the Gyōmin Kwai and the Tokyo Collectivist Party. Of course, the affair ended in failure, but when it came to such things happening as the assassination of Zenjirō Yasuda, a millionaire said to be worth 300,000,000 yen, and of Premier Hara at Tokyo Station, the whole of Japan was filled with an atmosphere of vague uneasiness.

Labour conditions in North Kyūshū are generally depressed. The capitalist power of the Mitsui, Mitsubishi, Suzuki and other firms is strong and the evils of

capitalism are to be seen in their extreme forms; at present the power of the Kokusui Association, which grew out of a gambling club, is dominant.

The Government factory labourers in Tokyo are much divided, following the different views of their leaders, but turning to the Kwansai district, we find that there many labour unions have been formed, with a membership already of nearly ten thousand, and having the Osaka Military Arsenal union as their centre.

To sum up in general terms, it is plain that in 1921 the labour movement in our country has been affected to a remarkable degree by the influence of *ideas*. Anarchism, radicalism, syndicalism, guild socialism and many other views have been penetrating labour unions. In Tokyo labour union activities have become difficult because of the influence of anarchism and radicalism, while in the Kwansai districts, where guild socialism has been influential, we have seen striking progress made by the unions. In Tokyo, if things go on as at present, they will probably move in the direction of syndicalism, but on account of the many splits there it seems to be hard to create any great labour union power. On the other hand, we think that genuine labour unions will probably develop with Osaka and Kobe for centres.

CHAPTER XX

PRISON GATE WORK

TANEAKI HARA

"Sympathize with convicts as if you were a convict yourself," is my motto. It is fifty years since the love of Christ was shed abroad in my heart and I received baptism. It is forty years since I began to meet the convicts who come out of the prison gates. It is twenty-five years since I opened a Home as a refuge for them. I am well acquainted with the work of sheltering ex-prisoners, because I was one of those who first organized the Association for Social Reform, with Viscount Shibusawa as President, and Mr. Ichida Kohashi, then Vice-Minister of the Interior, as Vice-president. But now there are as many as 1,454 social organizations, classified under 32 heads. I am very glad to see that the Government, as well as the people, are doing all they can to improve society, and everybody knows that this is all due to the steady progress and good results brought about by Christians in our country—such men as Mr. Muramatsu, of Kobe, Mr. Satake, of Shizuoka, Mr. Nakano, of the Osaka Salvation Army, and Mr. Takamatsu, of the Tokyo Salvation Army.

The following account will give some idea of the work I have done so far.

I. *The total number of those who*
General Statistics have come under my care is 7,193.
Of these, 6,534 are men, 659 are women. This is the number on the books, but there are many others not recorded, which would bring the number up to about 10,000.

2. The *nature of crimes* committed, per cent. Burglary and theft, 69.7; fraud, swindling, usurpation, 8.9; killing, wounding, incendiarism, 7.3; gambling and secret prostitution, 4.3; vagrancy, etc. 9.8.

3. The *number of prison terms* served, per cent. One term, 45.3; two or more, 48.1; ten or more, 6.7.

4. The *ages* of the ex-prisoners, per cent. Under twenty, 44.2; under thirty, 20.1; between thirty and forty, 15.7; between forty and fifty, 14.7; between fifty and sixty, 5; over sixty, 0.3.

I was successful with 70 per cent of them, and therefore unsuccessful with 30 per cent. Among those reformed I find many who now own property, have many employees in their stores or factories, and have happy wives, children and grandchildren. They are to be found in Tokyo, Osaka, Kobe, Formosa and Saghalien. The starting-point of their reform was invariably faith in Christ, followed by continuance in serving God. Some of the most remarkable cases are: nineteen who are now prominent members of churches, four who have entered the ministry and six who are engaged in social reform work.

I always tried to protect the ex-prisoners and lead them to live an ordinary respectable life, without doing injury to society, but at first I never expected more than that, so I thank God, Who has permitted me to see the blessedness of those who are cleansed by the Blood of Jesus Christ

According to Christian principles, I
 The Principles and Manner of the Work go about doing the work of love freely, constrained by the love of Jesus Christ.

There are five men who know me especially well and help me. These are Viscount Chōshoku Okabe, at one time Minister of Justice, and now a member of the House of Peers; Mr. S. Ogawa, D.L.L., at one time Superintendent of State Prisons, and now at the head of the Osaka Prefectural Bureau of Social Reform; Viscount Keigo Kiyoura, at one time Minister of Justice and now Vice-president of the

Privy Council; Mr. Saburō Shimada, M.P., and Viscount Shibusawa.

I receive some of the men at the prison gate and others come to my home of their own accord. Some of them come at midnight and others stand and wait from daybreak until the door of our house is opened. But I never refuse those who come. I receive them into my family and we eat and sleep together in the same house. I find work for them if they have no means of livelihood. I send them to their own homes, paying their travelling expenses, if that is best for them, and I help to reconcile to their families those who can be sent back. I give them medicine if they are sick and clothes if they have need of them. Thus I do all I can to reform them, to bring them back into the right path, and to protect them from evil influences, often standing surety for them to other people.

1. *Number of those who came under my care:* 240 men, 10 women; total, 250.

2. *Crimes.* Burglary and theft, 141; fraud, swindling and usurpation, 59; killing, wounding and incendiarism, 2; gambling and secret prostitution, 9; vagrancy, etc. 39.

3. *Number of terms served in prison.* One term, 115; two to four terms, 91; more than five terms, 36; more than ten terms, 8.

4. *Ages of ex-prisoners.* Under twenty, 153; under thirty, 71; under fifty, 22; over fifty, 4.

5. *Results.* Nine are staying in the Home. Ninety-five are living in Tokyo, working. Sixty-eight are living in the country, working. There are forty of whose present condition we know nothing. Sixteen ran away. Twenty-two committed crime again.

I depend for support entirely upon the freewill offerings of those who sympathize with us. All I want is to do the will of God throughout my life.

I am not aiming at a big work, so I have often let go

opportunities of starting an endowment fund. I am not out after money, but after eternal life. I take my stand on this faith and principle. I receive no money from the Government, but accept what is given out of sympathy and a pure heart by those who know me well. In 1921 contributions amounted to ¥2,171. I have no one employed to assist me, but attend to the business altogether myself, with the help of my family. God gives me good health and uses me in His work. I have not been ill for even one day since I gave my heart to Him. I am seventy years of age already, but I want to continue in the work till He calls me home to eternal rest.

The late Emperor, thinking that it must be very difficult for me to continue the work during the Russo-Japan War, gave a thousand yen and the Imperial Family also gave liberally for the work. The Government leased ground to us rent-free and excused us from paying all kinds of taxes.

Many years ago, when people thought very little of this kind of benevolent work, Marquis Ōkuma was kind enough to give enough money to provide the house we now occupy. It was actually built by the ex-prisoners who were under my care at the time and were living a new life.

I should like to give two of the Examples of Trans-
formed Lives more remarkable cases, though I am careful not to say much in public about those who have proved great successes, as they do not care to have anything said of their former life.

1. Mr. T. is a business man, owning property in Gumma Ken. He fell into the company of bad boys and began to do bad things at the age of fourteen. He kept on going downward, as many others do, and was punished for stealing at sixteen, but only grew worse, often committed robbery and theft and was as often punished. At last he was sentenced to penal servitude for life and imprisoned in Hokkaidō, where at the age of twenty-three he became a leader among

the three hundred worst men out of three thousand convicts. He got two of the others to help him in breaking out of prison and escaped. When they were pursued by the guards, they fought desperately until one of the convicts was killed and the other seriously wounded. T., however, managed to escape, living in hiding when necessary; he kept on committing crimes, was put in ten different prisons, but often escaped. Finally he was brought back to the Hokkaidō prison, where he was shut up like a wild beast, bound hand and foot with heavy chains and prevented from moving by heavy iron balls six inches in diameter on his feet.

It was just at this time that the Divine light shone into his dark heart and he was redeemed by the precious Blood of Jesus Christ. This change in him became evident by degrees as the days went by. His three thousand fellow convicts could not but be moved by his Christian conduct, and his term of penal servitude was shortened again and again until he was set free. Then he came to me for help. It was just ten years ago. He learned shoemaking while in jail, which enabled him to earn his living out of prison. He started this business in the slums of the city, married and made a home. He gathered the poor children of the neighbourhood and organized a Sunday school. He preached to his neighbours. He had been in jail for twenty-seven years, but soon after he was converted he had begun to read books and study English by himself. Five years after he was set at liberty, he published a book called, "Twenty-seven Years behind Iron Bars," in which he confessed his faith.

Mr. T. was not satisfied with the life of a mere shoemaker, so with the help of the late Mr. Morimura, he travelled from place to place, testifying to Christ and making known the boundless grace of God to men. He even went back to the Hokkaidō prison and preached to the convicts there. He visited the mines in the North and preached to the miners. The Mining Company so much appreciated his faith, his life and

the power of his preaching that they employed him as chaplain to preach regularly to thousands of their miners and coolies and several hundred other employees. He is now in a mining district in Hokkaidō, preaching Christ faithfully.

2. Miss K. was born in a merchant's house in Ishikawa Ken. She was sent to other people, as a child, to work, because there was no peace in her home. She yielded to temptation at the early age of thirteen and wandered about from place to place until she reached the remotest part of Hokkaidō. Being a woman, she did not commit great crimes, but she was guilty of theft, fraud, gambling and other petty offences, for which she was punished again and again. At last she came to Tokyo, where she committed scores of crimes. Indeed the police authorities called them "more than a hundred." She was a regular drunkard and caused endless trouble to the police by her repeated small offences.

The governor of a prison called me up by telephone one morning and told me that a female prisoner asked to be put under my care.

"You probably know her by name already," he said, "I find her a hopeless case. Will you take her or not?"

I said, "I do not care if she has committed even more than a hundred crimes. I will welcome her in the Name of Jesus Christ."

Miss K. was thirty-eight years old then. I kept her in our home and let her sew and wash clothes. She did her work faithfully. Two months later, a policeman came to see me on business, who happened to be the very man who had arrested her and knew her very well. When he saw her sewing near me he was much surprised and asked her in a grave voice.

"Miss K., how was it that you were admonished by us again and again, but you never repented? Why did you not repent much sooner and engage in honest work as you are doing now? You might have saved a great deal of trouble and anxiety if you had re-

pented sooner and not committed so many crimes as you did."

She answered coldly, "No matter how often you warned me and admonished me to repent, I could not do it then, because you gave me no food, no lodging, no work to do. I had a human nature even then. I never thought it was right to do wrong. But up till now, where was there any place for me to go when I was released from prison? Where was any gate wide open to receive me? The people I knew were all engaged in crime. Even if I tried to repent and reform, it was like being plunged into red water. How could one escape being red? I wanted to drink in order to forget or escape from the miseries of conscience, therefore I stole to get money for drink."

The policeman was silenced and went away quickly.

God will not leave a lost sheep alone, for He is merciful. We, too, ought to open our gates wide to receive lost sheep that come to us for help. Miss K. worked faithfully in our home for some time, helping my wife in taking care of six boys and four girls. She was afterwards married to a farmer who was baptized by Bishop Hiraiwa. He lived in a mountain district in Hokkaidō, but moved later to Saghalien, where he has a big farm and a happy home.

When I look back over the past and think of the present, I cannot help thanking God for all His great goodness toward me and the joy He has given to me.

CHAPTER XXI

SOCIAL WORK IN JAPAN

REV. TORAJI MAKINO

Though the changing conditions of the present are modifying our social life, and our industry is making rapid progress, still our rural population, mostly farmers, is seventy per cent of the whole; the rest is our urban population, mostly merchant and industrial people. After all, our industrial proletariat, to use the current term, numbers only about 1,800,000 out of a population of nearly sixty millions.

Our family system and the mutual help of the neighbourhood provide on the whole for unemployment and all the other vicissitudes of modern competitive industry. Our recent statistics show that out of the four hundred thousand of those who are over eighty years of age in this country, only about two hundred are taken care of in the asylums for the old, and four hundred more are receiving aid from the public charity funds for their living. This shows that many homes among us are good refuges for the old people.

At the same time, as an agricultural country, the neighbourhood means a great deal of mutual helpfulness, since our people are used to live in the same place for many generations. Our tradition, of family, class, and national solidarity is an immense advantage to us. Our disadvantage is that our working class is in the stage where the English working class was in the early years of the nineteenth century or even earlier, but with this great difference, that whereas English working men in the early days of English industrialism were left to

themselves and their own ideas, we have New York and London and even Moscow to reckon with, and a daily press read by millions and supplied with the world's news, so that our workers, unripe, uncritical, fresh from the soil and mud of the paddy fields, are exposed to wild, stormy, dangerous thoughts. It is unnecessary to say that there is need of a well thought-out social policy.

In order to meet the urgent call of the world-wide wave of social reconstruction, our government established, in the autumn of 1920, a Bureau for Social Work in the Home Department, to promote social welfare work. It oversees 1,430 agencies, including various kinds of child welfare work, asylums and hospitals for the aged, the poor and the sick, social settlement work, public bath-houses, free employment bureaux, public markets and several relief works for those who are in need. Social work is making striking progress in these days, and many Christians are taking the lead in the service.

To investigate the social conditions both at home and abroad and to avail ourselves of the suggestions obtained from this study in coping with problems that may arise in the future; the Home Department organized a committee on Social Affairs in 1919, consisting of thirty members, selected from high officials, experts and specialists. The scope of investigations is extensive, such as child welfare work, public markets, the housing problem, employment bureaux and the adjustment of capital and labour problems.

One must not omit, in studying the history of Japanese philanthropy, the generous benevolence of the Imperial Household. Whenever any calamity occurs in any part of the country, our Imperial Household is always the first to send relief. Besides all the spontaneous and temporary gifts from time to time, there is the Prefectural Benevolent Imperial Fund throughout the country, the total amount of all reaching more than seven million yen,—one instance of the Imperial gifts.

Our Red Cross Society, founded in 1877, made such a record in this country, under the Imperial patronage;

that at present the Society has an endowment fund of thirty million yen, and has trained already more than twenty three thousand nurses.

Two other national organizations—the Patriotic Ladies' League and the Royal Charity Hospital Association—are making striking progress, also under the patronage of the Imperial Household. There is no great charity work which does not receive its generous patronage. It is not too much to say that the Imperial Household is the inspirational source of benevolent works in this country.

Seeing the need of the investigation and encouragement of social work, our Home Department established a Local Improvement Lectureship in 1903, and has conducted several conferences on child welfare work, slum quarters improvement and reformatories. Since 1919, courses of public lectures, termed "campaigns to cultivate the resources of the people"—national culture campaigns—are given in all the important centers of the country, to propagate the principles of our genuine nationality and the practice of civic training and social service work. A training school for social workers was started in 1919 and has already sent out graduates thrice. This example of the Home Department is followed by many private institutions, and there are several training schools for social workers, well attended by both sexes.

Government subsidies for the encouragement of social work of good standing have been granted since 1909. The annual grant for these subsidies varies from twenty thousand to fifty thousand yen, according to circumstances. There is also a way to honour the merit of those who have made special contributions for social work.

A National Social Work Association has existed since 1906, as the central organization of all the social agencies in the country. Viscount Shibusawa is the president. There are several prefectural associated charities as the central organs of each district, so that each independent charity agency may work harmoniously with others.

The sixth National Social Workers' Convention was held at Osaka last year, attended by more than fifteen hundred delegates, and the discussions contributed much for the promotion of the cause throughout the country.

The merit of the Christian missionaries and Christian private people in philanthropic work cannot be overestimated. They were pioneers in the early part of the new era and led the way for many Japanese followers. There are many active Christian institutions still looked upon as model charity works in this country, such as the Catholic Leper Hospitals and some Christian child welfare institutions.

The Association Concordia, with its fund of ten million yen, to harmonize the relations of labour and capital, was started in 1919; it is studying and guiding labour problems, and promising to settle labour disputes.

These are the signs of the present time, to show how social service work is moving in this country. There is no doubt that the family system and the mutual help of the neighbourhood need to be supplemented by the wider and larger sense of humanity. Hence there is an urgent call for the Christian message and its altruistic spirit, but we must not forget to conserve the good principles of the old customs.

JAPAN

PART VII

OTHER PEOPLE IN JAPAN PROPER

JAPANESE

PART VII

OTHER PARTS OF JAPANESE

CHAPTER XXII

CONCERNING THE AINU

J. BATCHELOR

There can be no possible doubt but **The Ainu Habitat** that those Ainu now living in Hokkaidō and Saghalien are the very last remaining representatives of one of the old original races formerly occupying the whole of Japan Proper. And it may be remarked that some of the place names in the Amur region of Siberia seem to point to an Ainu derivation. This would imply that the race was at one time somewhat widely distributed, and goes to sustain the idea that the Ainu are really of a northern stock, which, as some think, formerly had a close connection with Europe. There are none now to be found excepting in Hokkaidō (formerly called Yezo) and Saghalien.

This race was in old times called **The Names for this People** *Tsuchi-gumo* by the Japanese invaders. The Chinese ideographs for this title, as written in "The Ancient Records of Japan," dating from 712 A. D., mean "Earth-spiders." In reality, however, *Tsuchi-gumo* turns out to be an old Japanese corruption of the still living word, *Toche-guru*, the meaning of which is "Earth-house-persons." It is pure Ainu and indicates that the race thus designated used to occupy earthen houses or live in pits or caves. Remains of such dwellings, in the form of round pits about three feet deep, are to be seen in many parts of Hokkaidō at the present day. Two or three are yet in evidence a few hundred yards from my home in Sapporo. In Saghalien such are still used by the Ainu

residing there, particularly on the cold west coast. They are only used during the very coldest months of the year. But *Tsuchi-gumo* was not the only name used to designate this people. They were also called *Emishi* and *Ebisu*, which are both Japanese words meaning "barbarian" or "savage." The natives know themselves as *Ainu*, which is probably derived from *Yainu*, "think," so that the Ainu may be said to be "thinkers." *Aino*, as they are so often mistakenly called, is in reality a nickname meaning "mongrel," and should be avoided when speaking either of or to them.

That the Ainu have mixed much with the Japanese goes without saying; indeed there is undoubtedly a great deal of Ainu blood running in Japanese veins, from the highest to the lowest. It is very likely this admixture of the races which has helped the Japanese to become what we find them to-day, so strong and virile. There is no doubt that the Ainu were here when the first Emperor Jimmu Tennō and his retainers crossed from Kyūshū to Yamato in the year 660 B.C., according to Japanese chronology. Doubtless many of the names of places in Kyūshū are of Ainu origin, and observation leads one to believe that in physique there is a strong blood relationship between the Satsuma people and the present-day Ainu. Satsuma itself is an Ainu name meaning not "visible rub," as it seems to do when written with the Chinese characters, but according to Ainu pronunciation, *Sat-ma*, "Dry Peninsula," thus indicating that the locality had much volcanic sand or dry dust about it, and showing that the Ainu were once there in force. Moreover, it should not be overlooked in this connection that during their progress towards the north of Japan some of the wiser Ainu chieftains were made Daimyō in the ancient past, so that a blood relationship is the most natural thing to expect.

Though at one time the Ainu must have been, as above stated, very numerous, according to latest statistics the

race numbers but 15,379 souls in Hokkaidō. Of these 7,155 are males, and 8,224 females. Most of them live in the Hidaka, Ifuri and Tokachi districts, while others are scattered here and there throughout the island. Besides these there are about 1,600 in Saghalien. The women are continuously mixing with the Japanese and will in a very few years from now have become quite absorbed. Then the race will have died out, leaving no history of its own. The islands are being rapidly populated by immigrants from other parts of Japan, and although Hokkaidō is only about the size of Ireland, the Japanese population already numbers about three millions souls. These are increasing rapidly and the Ainu being pushed severely.

Taking the remnant of the race as it stands, it gives one the impression of
Special Causes of the Ainu Decrease having decayed, as every nation, indeed, which refuses to progress along the lines of its stronger neighbours must naturally do. The race has become decrepit and is dying of senility. The material causes of the decrease are such as these. From olden times there has been far too much polygamy practised, and very many marriages have taken place between blood relations, and this is of course fatal to the long continuance of any tribe. Medicine and hygiene are practically unknown among them, and doctors, excepting the witch-doctors and shamans, have never existed in their midst. Consumption and bone disease are very rife and carry off not a few. Venereal diseases have been brought to them together with civilisation and commerce. Moreover, as a general rule, the men are hard drinkers and fail to provide for their wives and offspring. From having been fish and flesh eaters they have been forced by circumstances to become practically vegetarians. The change has come so suddenly that it has been too much for their constitutions, and their strength is being sapped away. The fisheries are all taken in hand by the Japanese who know how to negotiate them, as they have the capital, the brains, the initiative and the push. The people

have made no provision for the rigours of the climate, so that their poorly nourished bodies cannot withstand the damp and cold. Inflammation of the lungs and pleura are common and are fatal to quite a number of the young. The women have become weak and are often sterile. Those who have no children very often adopt Japanese babies and bring them up as their own. Suicide has of late become quite common among them, as they feel the struggle for sustenance too much for them. Such are some of the chief causes of the Ainu decrease. They have undoubtedly been a fine race, but the knell has been sounded, and we see written over them in big capitals, DOOMED! DOOMED! DOOMED!

Some Natural
Traits of Ainu
Character

I am bound to say that, having once become well acquainted with the people, I have ever found them to be open, gentle, kind and hospitable. I have never yet quarrelled with any of them, nor lost anything among them to my knowledge, and they are as truthful as other nations with whom I have had most to do, or nearly so. They all love the freedom of their mountains immensely, and delight in hunting and fishing. They have a roving disposition, so that, like the Gypsy folk of Europe, they do not like to stay over long in one place. If the individuals are kept away from their own native hills or homes along the rivers or sea coasts, and out of the fresh air of their childhood's environment too long, they pine away, go into consumption and die. Even our own servants whom we had with us for many years, being Ainu, had to be allowed to have a day or two now and then among their mountains, in order to be kept happy and fit. They told me they felt "the call of the mountains," which must be obeyed. It used to be a bother sometimes, but if we did not gracefully give them permission to go, they simply set out of their own free will just the same, and we woke up some fine morning to find ourselves servantless *pro tem*. After a day or two they would come back, tired, indeed, but smiling. Even education does not in every

instance cure them of this trait. There is one other phase of disposition difficult to understand, which I think must be a kind of "Indian liver" complaint. I refer to fits of depression and sulkiness. They become sullen like sulky curs on occasion and that without any known provocation. The fits last several days, as a rule, and while they are on, matters are very melancholy indeed. At such times it is best to leave the Ainu quite alone and take no notice till they recover. When the fit comes on they generally hop into bed and refuse to turn out. Here again, when it is over they reappear, quietly smiling, and go on as though nothing had happened. It is of no use asking what the matter was, for they simply don't know. It happened, and that is all there is to be said about it.

The race problem is here and we have been up against it for many years. **How the Ainu are regarded by the Japanese** The Japanese, many of them, regard the Ainu rather as sub-human and as national curiosities than as fellow-subjects of the Emperor. They have not received them as social equals, but treat them as inferiors both in language used towards them and by their general actions. The schools for them have hitherto been away from those for the Japanese children and on a lower scale. This, however, is now being remedied, which gives great satisfaction. The Japanese come from distant places to see the Ainu and pay money to get them to hold their cruel bear festival. They give them *saké* on which they get helplessly drunk. Such feasts are even countenanced and helped on at times by Government officials. It is very discouraging to us and is certainly a hindrance to our work of trying to raise the people to a higher level. But one is thankful to say that there are now quite a number of Japanese stretching forth a helping hand towards the Ainu, and although it is somewhat like "locking the stable door after the horse has been stolen," yet much good is being done and the people are being assisted to raise themselves to higher levels.

The Ainu language is a very beautiful one and shows signs of a foregone development now lost. It is cast in an Aryan mould, as both vocabulary and grammar show. It is quite unlike Japanese, though archaic Japanese is sometimes found to be Ainu. The word *chin*, "We," which is the Imperial word for "I," is curiously like the Ainu *chin* which is used as a plural suffix, though the Japanese *chin* is said to be Chinese. At the present day, when not using Chinese words, the Japanese common people employ Ainu in their speech, and no address can be given in Japanese without using, all unknown to the speaker, a good many Ainu roots. Thus the Ainu are found to have left their mark not only on the physique but also on the language of the Japanese. Nevertheless, as a language, the Ainu tongue may be said to be practically obsolete. In our work among them it is now necessary to speak Ainu only among the very oldest of the people, all the rest using Japanese. They have forgotten their mother tongue, not having enough vitality to keep it up. Very few Ainu can now read the Ainu Testament which I translated for them in the year 1897. Nevertheless, I do not look upon my translations and other linguistic work as vain. They are useful, though in other ways than those originally intended.

Strange as it may appear, I have sometimes been asked whether the Ainu have any religion. Casual travellers among them have made various statements anent this matter. For example, one took the photo of a store-house and wrote under it the legend, AINU TEMPLE! This man was misled, doubtless, because he saw no places of worship in Ainu-land, and did not know the proper use of the building he photographed. Another man, missing all signs of temples, gravely made the statement in a book he wrote, "The Ainu have no religion." Nevertheless, whatever may be said to the contrary, the Ainu are among the most devoutly religious people of the earth. It is a very

curious fact, however, that the Ainu women do not worship excepting it be a very mild form of worshipping their immediate dead by offering them libations of *saké*. This performance is called *shinnurappa*. The religious exercises are all done by the men, who worship often and drink far too many libations.

For a complete exposition of Ainu religion, one should read the article thereon in Hastings' Encyclopaedia of Religion and Ethics. It will therein be

seen that Animism lies at the foundation of it all. As expressed by them it is not pantheism but polytheism run riot. There is also a modified form of totemism in which animals, birds, fishes, trees, and many other things, animate and inanimate, are worshipped. The greatest act of worship is connected with the bear, during the festival of which poor bruin is killed and eaten. The object is said to be that of getting a spiritual and carnal intercommunion with him. There is much fetichism practised and fetiches are always much in evidence. Magic is practised by means of the skulls of animals and birds, and also with the images of snakes and some other objects. They also have various charms of supposed value, said to be efficacious in certain specified cases. There is also cereal worship. When they desire to injure an enemy, they make an effigy of him and stick nails, pegs, pins or thorns in it; or they will secretly cut holes in his clothes, or bury some of his hair, or make an effigy of him, place it in a tiny boat and send it off to sea. All these are supposed to be good means of bringing down curses. They also pray much against their enemies.

The Rev. W. Denig, at that time an agent of the Church Missionary Society, was the first Protestant missionary to go to the Ainu. In the year 1875 he went to Usu in Volcano Bay and to Piratori in Hidaka, where he collected some words with a view to commencing Christian work among them. But he had much Japanese work to do and was very busy

studying that language, so that he soon found himself obliged to give up Ainu studies. He therefore relegated the Ainu section to me. In 1877 I first went to live among the people and began to study them earnestly. But it was not till the year 1879 that I was officially appointed by C.M.S. to work among this race, though not indeed among them exclusively. The work has been very uphill and the racial difficulties have not been light, and are still at times somewhat trying.

The first Baptism from among the
Ingatherings Ainu took place at Horobetsu on Christmas Day, 1885. The candidate was a young man aged twenty-one, who has long since died. Since that time some three thousand have been baptized, but the people are dying out so rapidly that there are now not more than seven hundred names on the books. It is sad to baptize so many and then be called upon to bury them so quickly. It really seems as if we are to see both the beginning and also the end of the Ainu mission. And our finances have been cut down so much that it is impossible to visit many, so that two or three hundred Christians are left uncared for. Of course there must be a falling away, and this, too, makes one sad.

In 1890 Mr. C. Nettleship was taken
Educational Work on in local connection with the Mission and stationed at Horobetsu where a school was built for Ainu lads. But this displeased the "powers that be" so much that it was found necessary to give up the work here and locate Mr. Nettleship at Hakodate. The pretext for getting him out was that the passports in those days did not allow of foreigners residing outside treaty limits. At Hakodate a larger school was built in 1893 and Mr. Nettleship got Ainu lads from various districts to come there. This school was semi-industrial, and on Easter Day, 1894, fourteen of his lads were baptized. A few years later Mr. Nettleship left the Mission because of illness and returned to England. The school was then given up. In June, 1898, Miss E. Bryant came to live among the Ainu at

Piratori, where she commenced teaching the women and children, having also a few boarders in her house. This work was carried on as long as funds permitted, but in 1919 had to be closed, much to our regret. Miss Bryant left for home in January this year (1922).

As we stand at present, the staff
Present Staff working among the Ainu is as follows:—
foreign agents, myself and wife only,
three married Ainu men and three single women. There are also two Japanese men among them, who have, however, much Japanese work to do. There is a small Ainu Missionary Band trying to do what it can, and we have in our home a small school for teaching Ainu girls sewing. There is one man ready to take orders, but so far we are unable to get the Japanese Committee to recommend him. The trouble is racial. There is also one well trained Ainu woman whom we employ as Kindergarten teacher. Her pupils number thirty, of whom, however, most are Japanese.

CHAPTER XXIII

THE ETA PROBLEM OF JAPAN

E. V. YOSHIDA

The problem of the Eta, the outcast class of Japan, is being slowly solved. At present they are not hated as Eta, but it is a fact that many of them are dirty and insanitary in their habits, living in special segregated villages and in acute poverty all their lives. In the ordinary social categories of the country, the Eta are no longer mentioned. In 1872 the name of Eta was officially erased from the civil law books. There were at that time 382,888 people of this class, and according to recent statistics (1919) there are now 5,328 special villages, with a population of 903,022.

The name "Eta" comes from two words, "e," meaning "defiled," and "ta," meaning "much"; therefore "Eta" means "much defiled."

The origin of these people is variously attributed to four sources—defiling occupations, a different race (immigrants from Korea and China), war captives, and criminals. But when we meet them in the street, we cannot distinguish them from other people.

In old Japan artificial differentiation was forced upon them, and the old police and Buddhist census officials kept watch so accurately and strictly over their family conditions and private circumstances, that they could not mingle with other people at all.

Here is a specimen of an old law in Wakayama Prefecture for the restriction of this class:—

"Article 1. Eta shall be polite to other people in towns as well as on highways.

Article 2. Beggars and shoe repairers (these being special occupations of Eta in old Japan) shall not approach nearer to the houses than the rain-gutter line of the eaves.

Article 3. Eta shall not walk about in towns or in roads near towns before daybreak and after sundown. Even in their own villages, going out in the streets at night shall be carefully avoided.

Article 4. Eta shall not eat in town.

Article 5. Except in rainy weather, umbrellas and all headwear are forbidden.

Article 6. Eta shall wear straw sandals only."

As they were so much persecuted in old Japan, their villages are overpopulated and the housing conditions are very miserable. Therefore sickness is lamentably common, especially pulmonary and eye diseases. As the life in their villages is wretched, the adventurous spirits among the young men go away to work as coolies, and sometimes become criminals, drinking the cup of what they call "vengeance" upon society. The girls look upon a life of public prostitution as something to be envied. They are poor and ignorant because their little community is the only world they know. A Japanese proverb explains this tendency by saying, "If one begs for three days, one cannot stop being a beggar."

Mr K. Tomeoka, in his report to the Home Office, states that at Asauda Mura, Mie Prefecture, the population of the village is 1,132, and there are only 72 people among them who have property worth more than 100 yen. This is probably the economic standard we should find among these people generally.

Dr. I. Kawamura, a Christian physician, studied the conditions in Toyoda Mura, Gamo County, Ōmi. He reports that out of a population of about 800, he found nearly 400 suffering from trachoma. After giving about 4,500 treatments free of charge, getting the people to come to the dispensary after much persuasion and in some cases with the help of the police, he succeeded in practically eliminating the eye trouble of the villagers.

Dr. Kawamura is now supporting two men, who were formerly school teachers, at Toyoda village, to do social settlement work.

Many efforts are being made by the Government and social workers to improve the condition of this special class of people. Night schools, public bath houses, industrial education, training for fire corps, lectures of every kind, young men's and young women's societies, and the distributing of printed matter are the outstanding features of such work, which is found to some extent in various villages of these people. The most successful ones are the spontaneous societies of the Eta themselves. If Christian kindergartens and medical dispensaries were opened by missions or churches, they would present new opportunities for social evangelism, as such efforts would unquestionably meet with a hearty welcome and cooperation on the part of these people.

Modern cities are doing much to overcome the old differentiation which formerly segregated the Eta. When once these villagers leave their homes and get into the cities, they can have their home registrations at the government offices transferred to their new addresses, and, by taking every precaution thereafter, they can bury their hereditary handicap for ever.

The tide of modern thought, especially that of democracy, has done much to remove the prejudice of the public against them. The problem is no longer that of the Eta as a class, but merges into the general problem of poverty and ignorance. City slums have attracted much attention recently, and these special villages should come under the same category as slums; only, they are *village slums*, often in a worse plight than those in the cities.

Christian work, so far, has not been active in the country districts, and work for this class of people is almost entirely neglected. There are Christian individuals doing good work among them, but we cannot find much organized Christian effort devoted especially to their needs. In fact, no Christian work is reported on the Government books.

In Shiga Prefecture there are 25,815 Eta people. Six relief societies are reported to exist, and all of them have government officials as leaders and Buddhist priests as teachers.

The needs of the Eta class present a still unanswered challenge to the Christian forces of Japan.

CHAPTER XXIV

THE KOREANS IN JAPAN PROPER

F. A. LOMBARD

The Koreans who have come into Japan Proper are for the most part of two groups, those whose stay is temporary and for purposes of study forming one; those whose stay is more indefinite and for industrial employment forming the other. Of the first group, the largest body, naturally, may be found in Tokyo, though in Kyoto and other educational centres the numbers are increasing. The hand-workers are in nearly all industrial centres such as Osaka, Kobe and Nagoya, and the presence of Korean workmen is becoming noticeable in many parts of the country.

According to the latest statement of the authorities, there are 30,182 Koreans in Japan Proper. Of this number, 1,588 are students, 1,440 of whom are in Tokyo. The total number of Koreans in Tokyo is 2,053. There are 4,494 Koreans in Osaka, nearly all of whom are labourers, and 856 in Kyoto, 37 of whom are students.

For Christian work among the students in Tokyo, the Protestant Missions at work in Korea have for ten years maintained an evangelist; and in Kyoto an independent endeavour has for some two years been in progress.

In view of the increasing number of Koreans finding employment in Japan, it has seemed that something definite should be done for their Christian instruction. To expect them to come under the ministry of the Japanese Church is, at present at least, asking too much. The

language barrier is considerable, especially for the older men and the women; and Christianity can attract and hold them through a home centre. Because of the importance of this problem, the Federation of Christian Missions in Japan, at its annual meeting in the summer of 1921, asked a committee to confer with Christian leaders in Korea as to what might be done in the way of cooperative effort. Those leaders were found not unmindful of the need; and the work already under way in Tokyo will doubtless be supplemented by work at other centres, which shall include a ministry to the industrial group. Representatives from Korea are to visit Japan during 1922, for the purpose of studying this problem among others, and it is to be hoped that from their findings and consultations there may develop some more extensive and systematic efforts for the scattered Koreans in Japan.

CHAPTER XXV

CHINESE STUDENTS IN TOKYO

W. H. ELWIN

In a recent Y.M.C.A. Christmas gathering, eleven nationalities were represented; i. e. one Persian, three Indians, five Burmese, fifteen Filipinos, thirty Chinese, twenty Koreans, one Formosan, three Russians, four Americans, one English and eight Japanese—a happy social evening, with both sexes present.

It is right that Japan should pay attention to the strangers in her midst. In 1907 there were as many as fifteen thousand Chinese in Japan. They have oscillated between five and three thousand for several years. Just now there are between two and three thousand. Every year or two there are rumours that they will return to China or go elsewhere abroad and leave Japan severely alone. But this never comes to pass and we believe never will.

The reasons for their coming here are:

1. That Japan has stable educational establishments and China has not. Professors and students go on strike there too often, and bursars run away with the funds.

2. Japan is at the gate of China. Students here can keep in good fresh touch with their country. In America or in Europe they often lose touch and find it difficult to get it back.

3. The most recent reason for coming was a financial one, for the Mexican dollar went up temporarily to Yen 2.30 and more.

4. The similarity of language and customs makes

the journey to Japan easier than to other countries.

5. The well known modern and western trend of Japan's life has proved a great attraction. Some, indeed, come who could never hope to qualify for study in America or Europe, but really can get hold of something here. Others come deliberately saying that Japan is but a stepping-stone, and go on later to America or Europe. Our latest information is that there are nearly two thousand Chinese students in France, over two thousand in America and only about two hundred in England.

Each of the fifteen years of Chinese student life in Japan is probably marked by some leading characteristic, if only we could see it. The year 1920 will always be remembered as having brought the turn of the tide towards the colloquial in literary style, discarding the classical. In actual writing and printing this was accompanied by the change from the perpendicular to the horizontal style of writing.

1921 will be remembered in a less happy way by the students. The Chinese Government had for fourteen years provided for students studying at certain of the colleges, universities and high schools of Japan. There were still some months to run before this extraordinary generosity, not matched anywhere else in the world, should terminate by agreement, when suddenly it practically ceased in the autumn. Among the thousand and more students affected, there has naturally been great distress and agitation. Moreover, probably more than half the scholarship men were squeezing and saving, as only Chinese can, and supporting each a brother, a cousin, or a school friend as well as himself. Some few are giving up and returning to China, but others have elec'ed representatives of their provincial clubs to go to Peking and elsewhere and fight it out. Others are hanging on and protesting and agitating here. Rumour, of course, was busy. One such was that when all sources were absolutely closed and it was no more a Chinese Government question, Japanese would come forward with

loans or gifts, as alms to the poor. Indeed, all Chinese or Japanese firms and individuals available have already made loans on any possible security. The outcome will probably be that somehow or other there will still be 2,000 odd Chinese students in residence in this wonderful capital and university centre, with some shuffling round of funds, which can hardly be understood without a mental Chinese abacus.

Great hopes and greater anxiety have resulted from the Washington Conference.

There is some hope among the students that Sun Yatsen is really improving conditions in the South, and there is greater despair of the Government in Peking. Returned students report that consistent and universal carelessness and profligacy seem to be reigning there.

The combine of the students of China with those abroad was looked upon at first as a useless and frothy ebullition. But now it seems to be generally agreed that it is the best thing that New China has done yet, and that, in spite of its many defects, there is great promise in it of good.

The Chinese do not as a rule get on Relations with the well with the Japanese.

Japanese

The reasons for this lack of agreement are :—

(1) *Political*. i. e. Shantung and the Twenty-one demands. To these politically minded students they form an absolute and insuperable barrier.

(2) *Temperamental*. They are so different in character and thought. This is fundamental. The Far East is not all alike. But this one point alone would need an article all to itself.

(3) *Moral*. Since the beginning of our labours in Tokyo, the moral question has been constantly pressed upon us. It seemed as if the evils of Tokyo exceeded any in the world. There seemed to be a non-moral attitude and atmosphere in lodging houses and boarding houses. To a boy coming from the protection of a home, the evils and temptations can hardly be exaggerated. There is an aggressive looseness of sex moral-

ity. From the confessions of some of the men we gather that it is as easy to sin in China, but there is not such general proximity to the temptress.

There is also the fact of morphia going to China from Japan, as well as the prostitute. These are naturally very sore points with the Chinese student at his best, and have often been mentioned to me in conversation.

(4) Because of the difference, one way or the other, in affluence. Formerly the Chinese student was well off, and the lower class Japanese preyed upon him. Now the wealthy and kindly Japanese are often doing what they can for the Chinese students, with a real and estimable sense of responsibility. But this has been frequently misinterpreted in the over-suspicious Chinese mind. However, a better day is dawning here. A Mr. Maruyama and others have worked so patiently and persistently to draw together individuals and groups belonging to the two peoples that now there are many happy relations established and Japanese speakers are more readily listened to, especially those who are social reformers working among the poor. When Mr. Kagawa of Kobe spoke in the Chinese Y.M.C.A., more than forty stood to express their purpose to be Christians. They felt that such a life as Kagawa's expressed something very real and true.

(5) Chinese are almost, if not quite, tabu as regards renting houses in Tokyo. For instance, our pastor has just had the greatest difficulty in getting a house. As soon as it was known that it was wanted for a Chinese, the direct refusal came with persistent monotony. Different standards of cleanliness, of course, account for this. On the other hand, it would be impossible to find out all that kindly Japanese, rich and poor, are doing for Chinese, from the poor neighbour who spent two days looking for a house for our pastor, and put his own seal to the preliminary agreement forcing the landlord to let to a Chinese, to the Ujunkai and other societies which give financial grants or build hostels for Chinese in Tokyo. It would be invidious and perhaps

out of place to mention special names in this article, but as a special instance it may be mentioned that when, three years ago, some leading Japanese found that an English lady had persevered for some years in running a hostel for Chinese girls, their sense of their own neglect in the matter took the practical form of giving 8000 yen for a hostel in her care for Chinese girls. It is always full, with sixteen in residence, and a capable Japanese Christian matron lives on through evil and good report. If a resident goes to China for a few weeks, she pays her room rent to ensure her Tokyo home against her return.

Men and girls often apologize for the Japanese custom of taking off shoes when we call on them. They find it very difficult to get accustomed to Japanese ways. To quote from a recent article in the "Japan Evangelist"; "They have always been accustomed to beds, tables and chairs..... One of the hardest tasks the Chinese have to master is sleeping on the floor and conforming to the rigid rules of etiquette in connection with life on the *tatami*..... They also, by conforming, run the risk of being called pro-Japanese."

In the Chinese Y.M.C.A., which has been doing excellent work for fifteen years, there are seventy-six in residence, though originally only built for thirty. To quote again: "Our building has been used beyond its capacity for its fourfold programme. Educational classes have supplemented the Tokyo schools. Last year we had 305 students studying Japanese, English, Esperanto and Mandarin. Our dormitory and lobby supply home comforts. Our social and religious activities have drawn together young Chinese students and have led them to higher ideals of life and service. Sixteen provinces are represented by the sixty-five dormitory men. Fifteen are Government students and fifty are private. We have a staff of seven experienced Chinese secretaries giving full time to serving the students in Tokyo. In addition, we have four students in training, who give half-time to Association work, while they simultaneously carry on their college work. As a staff, we have the convic-

tion that these students can be won, by the power of example, to loyalty and service to the Church." There is always at least one American secretary as well as the Chinese staff.

The article continues: "Since the Chinese are deprived of so much which normally would be theirs in student life, we have organized a department of our work to meet this need. Irrespective of how anti-Japanese the students may be, because of treatment received from their Japanese fellow-students, inn-keepers and others, our responsibility is to introduce these men and women to the best in the social, economic, political and religious life of Japan. Getting them invited to Christian homes is one way of discharging a part of the obligation. Frequently we are able to arrange a garden-party or an invitation into the select homes of the community. Such informal social meetings strengthen Christian ties and have a tendency to draw out the best in all the people concerned. By this means we endeavour to introduce the Chinese students to the best methods of social welfare work, factory management of employees, community service and evangelistic effort. Our aim is to give an idea of the highest Japanese ideals and also a background of experience from which they may draw. During the past eighteen months, thirty-two such educational tours have been conducted by members of our staff or by Japanese Christians. A total of 1,182 students have availed themselves of these opportunities.

"If the Chinese students fare badly in their home life in Japan, they seem to have a worse lot in the classroom and on the campus. There is a distinct impression that they are not wanted. In whatever college the Chinese student finds himself, his chief need is for friendship. He needs friends who will really lead and guide him into the new conditions that confront him, and who will cheerfully and gladly pay the cost of such relationship. The very presence of so many Chinese students in these days of student migration is in many cases a misfortune. In most of the educational institutions in

Tokyo it means segregation and too little association with the Japanese."

The Methodist Christians among the Chinese have a service in the Japanese Methodist Church at the top of Kudan on Sunday afternoons. For some time there has been no Chinese pastor available for them.

Our *Chung Hua Sheng Kung Hui* (i. e. Chinese Episcopal Church), developed from the C.M.S. Chinese Student Mission, has its services in the morning in its own church, built in 1913 near Soji Machi, Koishikawa. It has in addition a mission house and men's and women's hostels with nineteen and sixteen respectively in residence.

The two Churches are working in close connection. On Christmas Day, at a united service in our church, thirty-eight communicated.

We both work in with the Y.M.C.A. in many ways. Among them is the Y.M.C.A. Summer Conference at Kamakura. Thus a stream of men is kept flowing towards the Church.

There are from twenty to fifty students in several of the other educational centres of Japan, and as many as ninety in Kyoto. Occasional visits are paid by us to Kyoto, Osaka, Kobe, Hiroshima, Okayama, Nagoya, Akita and Sendai. It is a curious fact that men who may not have cared for us much in Tokyo have often given us a warm welcome in these other places.

Formerly I was often the first missionary a Chinese student had seen, and until he heard from us he knew little more than the Name of Christ. Now we frequently meet men who have been at mission schools in China or have some Christian relatives.

Our Church has been issuing a quarterly bi-lingual pamphlet, "The Church's Call to Action," of which we send two thousand to returned students and other friends in China, and use a third thousand as a tract for students. Half-yearly we send out a news-letter to all foreign friends, sympathizers and subscribers.

Yokohama For some thirty years there had been a little struggling Union Church in Yokohama for Chinese. In 1916 it asked to join with us and have the ministrations of our pastor. At about the same time, St. Paul's College, Tokyo, decided to give up the Chinese Middle School attached to it. With the financial help of non-Christian Chinese merchants, we agreed to continue the school—the Shisei Gakkō or “The Will and the Way School”—transferring it to Yokohama. Several thousand yen were subscribed by the merchants of Yokohama and Kobe for the school. It is now in its own house at Honmōku. Four out of the five graduates were Christians this last year.

A knowledge of Cantonese is essential in China Town. Mr. Forester has successfully added this to his knowledge of Mandarin. Since a Cantonese catechist arrived from Canton, the work has gone forward in a most encouraging way both in Church and School.

Tokyo Our Chinese pastor, who has been here seven years, is constantly visiting the men. We have Bible study classes, and men come to us to inquire as to the existence of God and the meaning of Christianity. Influenced at the Chinese Y.M.C.A. by public speakers or in Bible classes, they come to inquire the way of salvation from sin. It is very real sin and must be very real salvation for them.

We sell Bibles and New Testaments all the time, and lend and give away many Christian books. Our Church book bill for 1921 is Yen 339, and our sales, Yen 129. There is a surprising readiness to buy the Bible, and English hymn books are also in demand.

Chinese sympathizers, from the President in Peking to Christians in Yunnan and Nagoya, have given Yen 3000 towards our men's hostel. Japanese and foreign friends have added another thousand, and both Japanese and Chinese promise more substantial aid. Hostels are difficult to run on Christian lines and we have just had to close down one in order to make a fresh start. The

hostel is always full, with ten men in residence.

The year 1921 has been stamped in our Church life as the one in which there has been most conviction of sin.

In the spring one day I found a man huddled up crouching below the communion rails in church. When I knelt by him and put my hand on him, he burst into uncontrollable sobs. He had meant to be quite alone, but the servants were alarmed by a man going into church in the dark and not turning up the light. He felt that his sin was too great for forgiveness. I prayed with him and then came away, leaving him still kneeling. He went on to baptism preparation and was baptized before returning to China. He is the nephew of the committee man whose confession is given below. It was his life that convicted the nephew.

But this very committee man, who was the pillar of our church and a reliable man in all matters, and chairman at Y.M.C.A. meetings, fell grievously by lending and also misappropriating public money. His sin was such that it was felt, on the occasion of our Bishop's visit, that he should make public confession in church. This he did in the following words:—

"I, A.B., Christian and Church member of the C.H. S.K.H. and..... provincial superintendent, because of defalcation of public money have rightly suffered the blame and opposition of many. My action has brought dishonour on my own good name, but more it has involved the Church's good name. I, A.B., not only a Church member (the Chinese uses the Biblical word "saint"), but also holding office as Church committee man, have been careless in money matters, so that the Church is maligned. Truly this is most painful and regrettable.

"Fortunately, Bishop Scott is here just now. To him and the pastors I have confessed all. The resulting discussion led to my condemnation as guilty. I myself, of my own accord, confess to sin. I should not have squandered public money, nor should I have lent it to others. This was unfaithful to the public and careless

as regards myself. I publicly acknowledge and confess my sin. I am deeply grieved and earnestly repent, and my hope is that from now I shall not sin any more in this way. Moreover, I beg the Bishop and pastor and church members to be my witnesses and upholders; to pray that there may be forgiveness of my sin and cleansing from all unrighteousness, so that I shall not leave my Lord Jesus Christ, and despair.

"I now in the presence of the Bishop and pastor and church members resign my position of committee man in proof of my repentance and change of mind.

"In conclusion, the above confession means three important things:

1. I acknowledge my sin and confess before all.
2. I repent, so as not to sin like this in the future,
3. I am willing to receive punishment, and not to despair of the future."

The Bishop, after pointing out how the Church of Christ must hate the sin but love and help the penitent sinner, publicly gave him the Church's absolution. At the same time it was made plain that this in no way prejudiced civil or social condemnation or acquittal or punishment.

The man's younger brother, who had been utterly callous, was brought under conviction of sin through the whole attitude of church and Christians to him, and has become a humble Christian and Bible student as a result.

Our Church's aims are:—

1. To lead men to true repentance and to faith in Jesus Christ our Lord, and to connect them definitely with the Church both here and in China.

2. By Church services, hostels, visiting, Bible classes and all means, to develop Christian character which shall stand the shock of returning to China. This is our hardest task.

3. To lead to happy and friendly intercourse between Christian Chinese and Japanese, and to develop the ideas of service and fellowship in all ways possible.

JAPAN

PART VIII REPORTS OF ORGANIZATIONS

1871

PART VII
SECTION I - ORGANIZATION

CHAPTER XXVI

THE JAPAN CONTINUATION COMMITTEE

D. R. MCKENZIE, SECRETARY

The activities of the Japan Continuation Committee for 1921 may be summed up as follows:

1. The appointment of delegates to attend the first meeting of the International Missionary Council.
2. The holding of the Annual Meeting.
3. Preparation work for the coming National Christian Conference.

On invitation of the International Meeting of International Missionary Council Missionary Committee, which met at Crans, Switzerland, in the summer of 1920, and made plans for the holding of the meetings of the International Missionary Council in America in 1921, the Japan Continuation Committee appointed three delegates to this latter gathering; Bishop K. Usaki, Dr. S. H. Wainright and Dr. K. Kozaki. The meeting was held at Lake Mohonk, N. Y., during the first week in October, 1921. This newly organized body was provided for by the Edinburgh Conference of 1910, but the war delayed its organization. It has about sixty members, representing seventeen countries, North America (the United States and Canada) leading with twenty representatives, and Great Britain and Ireland with fourteen. A list of the committee at the Mohonk meeting will indicate the nature of the business with which the Council dealt. These were:

1. Business.
2. Constitution and Finance.

3. International Review of Missions.
4. Christian Literature in the Mission Field.
5. Near East and Work for Moslems.
6. Missionary Problems in the Far East.
7. Relations of Church and Mission.
8. Restrictions on Missionary Work.

With the organization of the permanent Missionary Council the temporary Continuation Committee appointed by the Edinburgh Conference ceases to exist.

Dr. John R. Mott was elected Chairman of the Council, and his visit to the East to attend the National Conferences in Japan and China was approved.

The Annual Meeting of the Japan Continuation Committee was held in Karuizawa on Aug. 20, 1921. The chief matter of business before the meeting was the National Christian Conference. The time and place of the Conference, the number of delegates, the outline of the programme, and the budget were determined at that meeting. In addition to considering the business connected with the Conference, the meeting listened to addresses of much interest by Dr. Ebina on "The Future of our Evangelistic Work," and by Dr. Motoda on "Europe and America after the War," the latter being a summing up of impressions received by Dr. Motoda during an extended visit abroad after the close of the war.

The details of the preparations for the National Christian Conference were left by the Annual Meeting in the hands of the Executive Committee. It was planned to hold the Conference in the city of Tokyo, May 18 to 24, 1922. It was estimated that there would be somewhat less than 250 delegates in all, namely 120 to be elected by the Churches and 80 by the Missions, together with certain co-opted, *ex-officio* and associate members. Five Commissions were appointed to study and report upon the various lines of Christian work—Evangelization, Christian Education, Christian Literature,

Social Service and the Trend of Thought in Present-day Japan. It was estimated that the Conference would cost eleven thousand yen, of which Dr. Mott undertook to secure six thousand, while the Christian body in Japan—Japanese and missionary—were to be asked to provide three thousand; the remaining two thousand being already in the treasury of the Continuation Committee.

The Japan Continuation Committee is regarded by some—possibly by quite a number—as a superfluous organization, a “fifth wheel.” Had it been provided from the beginning, in 1913, with a secretarial staff that had time to do survey and other work that needed to be done, the impression would probably have been very different. But whatever it has failed to do, it has at least done one thing that will surely some day, if not now, be placed to its credit. It has demonstrated the entire practicability and desirability—and perhaps one might add, the necessity—of having in Japan a joint body representing both Missions and Churches, where on a footing of absolute equality missionaries and Japanese may freely discuss all matters of common interest. And if the present Japan Continuation Committee should cease to exist with the holding of the coming National Conference, there are some who believe that conditions on this field demand that its place should be filled by some strong, representative and effective union committee.

CHAPTER XXVII

THE FEDERATION OF CHRISTIAN MISSIONS

G. W. FULTON, SE RETARY

I.—GENERAL SURVEY

Importance The Federation was organized in 1902, and therefore has entered upon the 20th year of its existence. It is an essential feature of the missionary work in Japan, and one could scarcely imagine its elimination from the organized enterprise.

Composition Thirty-three bodies are now included in the Federation. The membership is representative, and if all were present, the annual meeting would consist of 82 voting members and two corresponding members. The purpose of the Federation is "to promote fellowship, mutual understanding, and the spirit of unity among the Missions comprising it, and to form a medium for such co-operative effort as may be advantageous to the common cause."

Standing Committees The Federation functions largely through its Standing Committees, of which there are eighteen. One of these joins with a similar Committee from the Federation of Churches in forming the Continuation Committee which handles problems of common concern both to the Missions and the Churches. The Christian Literature Committee forms the basis of the Christian Literature Society, which is endeavouring to provide a

permanent Christian literature for the Church and the reading public. A committee edits and publishes the "Japan Evangelist," a journal of Christian work in Japan, issued monthly, and another edits and publishes "The Christian Movement in Japan, Korea and Formosa," a year-book showing the progress of the Christian enterprise in this country. A Board of Examiners oversees the language study of missionaries taking the Federation course, conducts examinations and certifies the same to the several Missions. Another committee forms part of the Board of Directors of the Japanese Language School. Committees on Evangelism, Education, Sunday School work and Social Welfare promote these various phases of Christian service throughout Japan. A committee of International Friendship through the Churches is active in this sphere of endeavour, so important to the world at the present time. A Publicity Committee is trying to make clear the results, the needs, and the changing conditions of Christian work in the Japanese Empire. A committee on newspaper Evangelism is conducting a union work for reaching the unevangelized through the daily press. There are also committees on Necrology, Statistics, and the two Schools for foreign children in Tokyo and Kobe. And finally a representative Executive Committee conducts the affairs of the Federation ad interim, holding meetings monthly or bi-monthly as circumstances require.

Altogether the Federation abundantly justifies its existence by the annual output of these committees, and in addition through its annual meeting inaugurates union movements and enterprises from time to time, of very great importance to the Christian cause in Japan. It binds the Missions together as one body, and enables them to bear a concrete testimony to the essential unity of the Body of Christ.

2.—THE TWENTIETH ANNUAL MEETING OF THE FEDERATION

The meeting was held at the Auditorium in Karuizawa from July 31 to Aug. 4, 1921. The attendance was almost full, and a large body of interested spectators were present at many of the sessions. There were eighty-one full delegates and two corresponding delegates present, the largest meeting in the history of the Federation. The Mission of the Presbyterian Church of England in Formosa united with the Federation, and their delegate, the Rev. D. Ferguson, participated in the deliberations.

The large Auditorium was packed to listen to the opening sermon by the Chairman, Rev. S. A. Stewart, of Hiroshima, on Sunday morning, July 31. His theme was "The Spirit of Truth," John 16: 12-14. Not only in this sermon, but throughout the meeting, Mr. Stewart succeeded in keeping the assembly on a high spiritual plane. At the Vesper service, Dr. G. M. Rowland of Sapporo turned the thoughts of the audience to the central subject of the conference papers for the year, "Education, the Prime Missionary Method."

Beginning with Monday morning, Aug. 1, and each morning thereafter, cottage meetings for special prayer were held in half a dozen selected centres. These meetings were well attended and produced a spirit of fellowship that was largely responsible for the unity prevailing in the meeting and the uplift experienced by all. In addition, the Federation was fortunate in having Dr. Herbert A. Manchester, pastor of Union Church, Yokohama, to conduct the noon hour devotional service each day, members of the community attending these services in large numbers.

A touching Memorial service was conducted by Dr. J. C. C. Newton of Kobe, for missionaries in Japan who

had passed away during the year. The honor roll is as follows: Mr. John Craig Ballagh, Rev. Chas. Kendall Harrington, D. D., Rev. Wm. Frederick Voegelien, Rev. Henry Loomis, D. D., Rev. James Cassie Brand, Mrs. Anna C. Baird Wyckoff, Miss Ethel Hepburn Correll, Rev. Henry Scott Jeffries, Mrs. Julia Hocking Trueman, Mrs. May Woodman, Bishop Merriman C. Harris, D. D., Rev. Eddie H. VanDyke, D. D., Rev. Arthur William Stanford and Mrs. Mary Shaw.

Conference The general topic for the Conference held during the sessions was "The Problem of the Spiritual in Education."

Bishop Herbert Welch gave a masterly address on "The Spiritual Basis of Education." Miss Myrtle Z. Pider presented an illuminating paper on "The Student Mind." Prof. F. A. Lombard treated the subject, "The Spiritual Teacher," Dr. Hoffsommer, "The Spiritual Use of Educational Material," and Dr. Benninghoff, "The Evangelization of Students," all being papers of a high order. The papers were followed by discussion of the topic, and it was the concensus of opinion that the conference was one of the most instructive ever held.

Executive Report The Executive Committee reported that the new Constitution and By-Laws had been adopted without dissent from any of the Missions. Also that the "Japan Evangelist" and the "Christian Movement," which had fallen into debt, were in a fair way to be placed on a firm basis once more. The Committee also reported on several projects, with recommendations, which came before the Annual meeting for discussion and decision, and which are mentioned below.

Sanitarium The question of a missionary Sanitarium, which had been approved by the Federation a year ago, and referred to the Missions, received general favour, and a special promoting committee was appointed to find ways and means for establishing it.

It was found also that a number of the Missions had approved of the idea of establishing a central Business Bureau, if a suitable plan could be devised. It was therefore voted to appoint a Commission to study the matter further, and bring together representatives of the approving Missions with a view to forming a definite plan and bringing into existence the desired Bureau.

Since the Revision of the New Testament Scriptures had been completed, the Bible Societies were raising the question of the Old Testament also, and an inquiry was addressed to the Federation as to its opinion on the subject. After a careful discussion, the Federation expressed its approval of the endeavours of the Translation Committee to make the style of the Scriptures as nearly colloquial as possible, but were of opinion that in view of the lack of Hebrew scholars, and also in order to give full opportunity to test the translation already made, the question of entering on the revision of the Old Testament should be delayed for the present.

A special Committee considered the finances of the Christian Literature Society, and in view of the fact that it was now issuing the *Myōjō* for students, recommended that as a basis for contributions from the Missions the sum of Yen 350 per representative in the Federation be adopted. Also that all contributions from the Missions to the work of the Literature Society be sent to the Treasurer of the Federation, by whom, after being credited, they will be handed to the Treasurer of the Society. In order to put the finances of the Society on a more satisfactory basis with reference to its obligations, the Society was authorized to negotiate a loan up to ten thousand yen. The Society also was authorized to avail itself of the services of the Business Bureau, when that organization shall have been brought into working order. A special committee of five persons, not members of the Literature Society, was requested to investigate the question of the present property of

the Society and report to the Executive Committee as soon as possible.

The question of co-operation between the Federation of Missions and the Church Federation had been under frequent discussion, and a special Committee had the matter under advisement. This Committee reported a plan of co-operation through the work of such Standing Committees as might be desirable, provided this plan met with the approval of the Federation of Churches. The report was adopted and the Executive Committee was instructed to take up the matter with the Executive of the Church Federation.

In line with recommendations from its standing committee on International Relations, the Federation approved, as methods of promoting cordial relations

between international groups, the following: The exchange of fraternal delegates, and according to the visiting delegates full opportunities for meeting Christian leaders; the exchange of Mission reports, magazines, and other publications, particularly for use in reading-rooms and libraries; vacations spent in neighbouring countries when possible; exchange lectureships, and the arrangement of conferences between individuals and groups wherever opportunity offers. The Federation also voted to request its Committee on Education to devise a plan for supplying Christian teachers to the schools in Korea and Formosa.

In view of the increasing importance of Japan in the affairs of the world, and the fact that missionary text-books on Japan are so largely out of date,

the desire was strongly expressed that a new book should be prepared for study in missionary circles in Europe and America. The Federation therefore requested the several Missions to memorialize their Boards to bring the matter to the attention of the Missionary Education Movement, with a view to having that body produce a text-book for study which will deal honestly

with Japanese policy towards Western peoples, towards other Orientals, and toward Christianity and Christian Missions in Japan, Korea and Formosa, and will present a strong appeal for needed funds and reinforcements to carry on the work on the most efficient basis.

The Federation placed itself on record for a resolute advance in evangelism in Japan, in the following words: Resolved, that in the judgement of this Federation the time has come for the Missions at work in Japan to undertake a resolute advance along evangelistic lines; and that this resolution be forwarded to the constituent Missions of this Federation, with the recommendation that each Mission forward the same to its Board with such specific statements of conditions and needs as it may deem necessary to realize the purpose of the resolution."

The Federation voted to accord to its Secretary-Specialists the position of corresponding membership as long as they continue in office; to empower the in-coming Committee on Social Welfare to secure the services of a specialist, if the way be clear; to instruct the editors of the "Christian Movement" to exclude the Unitarian work from the Directories and Statistics, and the Mission of the Latter Day Saints entirely from future issues of the Year-Book.

The officers for the year are: Rev. G. W. Bouldin, D. D., Chairman; Rev. C. A. Logan, D. D., Vice-Chairman; Rev. W. G. Fulton, D. D., Secretary, and Rev. B. F. Shively, Treasurer.

CHAPTER XXVIII

THE UNION CHURCHES IN JAPAN

P. P. W. ZIEMANN

The Union Churches of Japan are, **General Features** as the name implies, churches of the broadest Christian fellowship, where all who would live the life of the Spirit in loyalty to Jesus Christ and in service to humanity may find a church home. Practically all the non-liturgical denominations are represented in the membership, and in the congregations may be found representatives of thirteen or fourteen nationalities. This latter is especially true of Tokyo.

The Union Churches are intended to minister in every possible way, spiritually and socially, to the needs of the communities. Contrary to the opinion of some people, the members do not regard the church as the exclusive property of the missionary element, and as such intended to minister to them alone, but are exceedingly anxious that an increasingly large number of laymen should participate in the privileges and responsibilities of membership.

At the very outset it must be clearly understood that no two Union Churches are the same. They do not minister in the same way, nor face the same problems. The congregations are very dissimilar. The smallest "Union Church" that is known consists of five members; two missionary families meet on Sundays for fellowship and prayer in a town where there are no other foreign residents. The largest Union Church in Japan has a

resident membership of over two hundred, with an average attendance of one hundred and fifty and an occasional attendance of three hundred or more. At an ordinary service in this church there are seven or eight nationalities represented, but when there is a special service or visiting speaker the number rises to twelve or thirteen.

Let us examine the differences in the four larger Union Churches in Japan.

Kobe Kobe Union Church is at present without a settled pastor. They have, however, a building of their own that was erected some fifty years ago. While it lacks modern Sunday school and other facilities, it is fairly satisfactory. The resident membership is largely missionary. But here, as in other communities, the relationship of missionary members is often more or less nebulous. There is a strong business element represented on the church roll. The business depression has affected this Union Church perhaps more than any other, in that many of the business firms have had to withdraw their representatives. Accordingly the income and attendance from this element has decidedly shrunk.

Americans and Canadians are in the majority in this church. The acting pastor writes, "A considerable number of Jews, Catholics and Christian Scientists in the community have not proved very amenable to evangelical influences. The usual drag down of an oriental port is felt and seen among the young men of the community."

Kyoto Kyoto Union Church has two associate pastors, Japanese and Foreign, for here two thirds of the congregation are Japanese, largely recruited from Dōshisha University. There are very few foreigners in Kyoto who attend, and those who do are largely American missionaries. The congregation meets in the Japanese church and is striving with the problem of giving the Occidental form of Christianity to the Japanese who attend.

Tokyo Tokyo Union Church, after struggling along for three years without a settled pastor, called the writer, a Canadian, to the pastorate about a year ago. While there is a resident membership of over two hundred, there is no church building. The church school, with an enrolment of over eighty, has pitifully inadequate facilities. Regular services are held each Sunday afternoon in a Japanese church. This militates against a larger representation from business and diplomatic circles. However, plans are now on foot for the erection of a modest but modern building that will meet the needs of both church and church school. It is also hoped to build in such a way that the Language School may find a home in the building.

The church has a building site on a choice location in the heart of the city, easily accessible from all sections. As Tokyo is notorious for its long distances and wretched tram service, this is a great advantage. If at all possible, this building will be erected during the summer and be ready for occupancy by fall. Through this building it is hoped to minister, by meeting the needs of various foreign organizations, to various elements of community life, and make the Union Church a real power for righteousness in the capital city of the Empire, instead of what it might easily degenerate into—a sort of spiritual club.

As the members are predominantly missionary, interested in their own work, and as there has been no definite work of a social nature to offer the non-missionary group, the church has suffered from self-centeredness. This will be remedied, however, when there is a church home forming a sort of community center from which will radiate activities and influences that will touch all parts of the foreign life of the city.

Yokohama Yokohama Union Church has a resident pastor, Dr. Herbert A. Manchester, of Boston, Massachusetts (formerly pastor of the Union Church in Rio de Janeiro), and a fine church home on the Bluff, in the heart of the foreign

residential section. The church building is very well equipped and ministers through its auxiliary organizations to a large section of the community. Perhaps the outstanding achievement of the religious life of the community of Japan has been the formation and work of the Yokohama Business Men's Club. This Club has a membership of about one hundred and is interesting men of every type of culture and religious thought in its activities. It is endeavouring to link up the church and the whole community, and is meeting with great success, in that men who have not been connected with church work for years are taking an active part "to help the younger men." While they have consistently and persistently avoided any connection with the church heretofore, they are now delighted to share in this work as a part of their debt to the life of the community.

Unlike Tokyo Union Church, which is chiefly American, the Yokohama Union Church has a very large number of British on its roll, and of the members the majority are engaged in business.

This brief account has not taken into **Other Organizations** consideration the Union Churches at Nagoya, Nagasaki, Osaka, Sapporo, Sendai and other places. To write individual accounts would take too long, for it seems that "Union Churches," as such, spring up as if by magic "wherever two or three are gathered together." Furthermore, it has not indicated the extent of the work being done by the various women's societies or by the Sunday schools. What has been said by the acting pastor of the Kobe Union Church concerning the school may well be said of practically all the others: "The Sunday school is well organized and efficient and is pervaded by a fine spirit. It is a real power in the lives of the foreign children, many of whom are growing up and coming into the membership of the church."

Strange as it may seem, there are some who look upon the Union Church as a luxury rather than a necessity and accordingly do not find time to align

The Value of the Union Church

themselves with its activities. This appears to be rather shortsighted, for many elements enter in that not only justify but demand a gathering together of those who name the Name of Christ.

In the larger cities we need an aggressive, positive presentation of Christianity to offset the temptations peculiar to oriental cities, to help those not directly associated with missionary enterprises to keep their balance, and to prevent loose or careless living, which undoes much of the good that is being accomplished among the Japanese. It has been found that the only idea many Japanese have of foreigners is that obtained from people in business who often, in order to ingratiate themselves, "do in Rome as Rome does." This obviously has an adverse effect on the work of the missionaries.

Missionaries themselves need the inspiration that comes from fellowship with those of their own race, language and faith. A continual service among people of another land, without the advantages of occasionally, at least, receiving a message from someone else, is almost inevitably bound to result in a narrowed horizon. Association and cooperation with members of other denominations, while not lessening the individual's loyalties to his own principles and practices, will give a breadth of mind that will enable him to minister more effectively to the Japanese people.

Perhaps the strongest argument for an effective Union Church in Japan lies in the needs of the Japanese themselves. This seems paradoxical. But is it? We come, preaching Jesus Christ and urging Japanese to lead a better life and to serve their fellows by bettering the community in which they live. We tell them how to do it, but we do not show them. In every Union Church are trained, consecrated workers, specialists in the art of presenting the Gospel and in reaching and holding men. By combining our resources, utilizing all our latent leadership in the formation of Union churches that will effectively preach the full gospel of Christ, there will be provided for the Japanese and laymen an example that will not only stimulate them to high

endeavor, but also extend the borders of the Kingdom in this land.

This brief résumé of the activities of the various Union Churches and the challenges confronting them, constitute reasons for their existence and for adequate and hearty support.

CHAPTER XXIX

THE FEDERATION OF CHURCHES

KIKUTARŌ MATSUNO, SECRETARY

The annual conference of the Federation of Churches was held on the 12th of April, 1921, at the Y.M.C.A. building in Tokyo. There were 88 delegates present. Dr. A. K. Reischauer visited the conference as a fraternal delegate from the Federation of Christian Missions, and Dr. D. R. McKenzie of the Continuation Committee was present as fraternal delegate from that body. Both gentlemen addressed the conference.

The question of world peace and disarmament was thoroughly discussed and caused more interest than any other question under consideration. Some thought it was a political question and should therefore not be discussed at a conference of churches, but others said it did come within the scope of their work and thus a discussion of the problem was perfectly in order.

The following resolutions were passed regarding the work of the churches. Since the three greatest questions before the churches are, (a) how can we increase church attendance, (b) how can we best deal with our young people, (c) how can we supply our churches with ministers; be it resolved, that we urge the churches to carry out the following resolutions: (1) To work for a better observance of the sabbath and for better church attendance; (2) To assist the young people to overcome temptations, to advise them regarding present day amusements, and to warn them against those of a questionable character, which lead to the formation of bad habits; (3) To encourage young men to enter the

Christian ministry, and to promise and give them a better salary than they are now receiving.

The following resolutions were passed regarding morals in general. Whereas modern society is more and more degenerating at present, and it is necessary to check this moral tendency; resolved that we urge the churches to work towards, (a) The observance of the Sabbath, (b) The extension of the temperance cause, (c) The keeping of marriage vows.

Since the revision of the translation of the Lord's Prayer came up for consideration at the last year's conference, and as there is much confusion in the use of it, the question was again considered, but no conclusion was formed.

The report of the Executive Committee reads as follows: The Executive Committee sent notices to all the churches in Japan, asking that on the 6th of November ministers preach on the subject of World Peace, referring to the Disarmament Conference at Washington; and that on the 11th of November prayer meetings be held, asking God to bless and forward the work of the Disarmament Conference. The Executive Committee also sent Rev. Kakiji Tsunajima to the Conference and instructed him to cooperate with Rev. Hiromichi Kozaki and Bishop Kogoro Uzaki in order to represent the religious side of the question of disarmament, and to be of assistance to the Japanese delegates to the Conference, if needed. The Executive Committee also, in the name of the Federation of Churches, sent greeting to Hon. Charles E. Hughes, the American Secretary of State and Chairman of the Disarmament Conference.

The question of revising the Old Testament translation, which was presented to the Executive Committee by the Permanent Bible Translation Committee, was disposed of in the following manner: We regard the New Testament revised translation, on the whole, as a great improvement upon the old translation, and recommend that the Old Testament translation be revised along similar lines with the present New Testament revision.

As I said in Karuizawa last summer, when I addressed the Annual Conference of the Federation of Christian Missions, I think that the 1300 missionaries and the 3800 Japanese preachers ought to cooperate more closely than ever before, forgetting racial and national differences, in order to manifest a real Christian Brotherhood. It may be added that the Conference passed a resolution to much the same effect. Fortunately, there are many committees appointed by both bodies, which are investigating social problems and carry on the work jointly and in unity of spirit. I sincerely hope that both missionaries and pastors will in every respect and in every place be more and more filled with a spirit of unity, show true friendship as though of one race, in order to Christianize Japan as speedily as possible, and thus contribute towards the establishment of a world peace.

CHAPTER XXX

AMERICAN BIBLE SOCIETY

GEORGE BRAITHWAITE

Circulation Our 1920 circulation reached an exceptionally high figure. This was largely due to very special efforts. On the other hand, the year 1921 was not an easy one for our work. The Washington Conference did not have nearly so favourable an effect as we had hoped. The murder of Mr. Yasuda, the millionaire, an old man of 84, and the assassination of Mr. Hara, the Prime Minister, caused a widespread feeling of insecurity. The world-wide commercial depression which made itself felt in Japan with ever increasing force as the year advanced, the unrest among the labouring classes and the spread of unhealthy ideas, these were decided hindrances to our work. We are very thankful, therefore, to be able to report as large figures as we now do. The following table shows at a glance our circulation for the past four years:—

Year	Bibles	New Tests.	Parts	Total	Value in Yen
1918	5,053	40,494	46,988	92,535	25,823.10
1919	6,806	44,510	50,815	102,131	35,538.52
1920	8,878	89,905	69,933	168,716	83,232.51
1921	6,996	53,635	57,966	118,597	64,200.84

Publication The Society printed 6,500 Bibles, 62,200 New Testaments and 20,000 Parts during the year. An edition of the New Testament in very small type and also a New

Testament with Japanese and English in parallel columns were issued for the first time. They were both well received and met with a ready sale.

In these days, when the cost of living is so high, it is most difficult for us to secure earnest devoted men as colporteurs. Thus our staff has been sadly depleted and our colporteur sales have fallen off seriously. Mr. Kamiyama sells Scriptures chiefly at night on the Ginza, one of the chief streets of Tokyo, but as the road was up for repairs for several months, he began working in the daytime instead. One day, after much prayer, he turned his steps towards some of the geisha houses, and though, as he told us afterwards, he felt some fear when he came to the gate, he persevered, and in the evening joyfully reported that he had been enabled to sell 120 copies in those haunts of sinful pleasure.

These show a steady increase each year. We thank God for His goodness in leading us to move to the capital. Our sales to correspondents also show a healthy growth.

The Rev. C. F. McCall writes, "The last year has seen the greatest increase in the sale of Bibles and other Christian books. I have never seen people so anxious to know about God, or so open. In a long talk with a middle-aged man, an official of the district office, I asked him just what he was depending on for the religious education of his people. He said, 'The children at school hear the Imperial Rescript on Education, the young men centre their religion in the shrines, and the old people go to the temples.' When asked whether he thought these adequate, he said, 'By no means,' and expressed his readiness to hear something better. Put the Bible where the people can get it, for 'The entrance of Thy words giveth light.'"

The Rev. R. Lindgren writes, "Some time ago a young man, the son of a well-to-do farmer, called late one evening to buy a Bible, saying, 'I think this book

will help me to begin a new and a better life and will keep me in the right way.' He is now a good Christian and his life is indeed, 'Jesus Christ and Him crucified.' Our landlord, who, so far as I know, had never before been at a Christian service, came last December to a wedding at our church. A few days after, he said to me, 'I was deeply impressed with those words you read from the Bible. They are indeed true, and if we follow them we shall make no mistake.' "

Testimonies from Japanese "My elder brother died recently, and the other day as I was going through one of the drawers of his desk, I came across a small thin book published by your Society, with 'The Gospel of Mark' on the cover. I took it up and glanced through a few pages, and gradually felt something of God's power, so that what I read gripped me more and more, but here in this village there is no place where such books are to be had. I enclose some money and shall be most thankful if you will send me a New Testament, as I am longing to read it."

A pastor writes, "A ragman I met told me that one day he happened to glance at some scraps of paper he had picked up. These scraps were a few pages from the Gospel of John, and though that was his first touch with Christianity, they led him to Christ."

A certain writer said not long since Japanese Students that nowadays any advertisement in and the Scriptures which the character for "holy" or for "sex" occurs will certainly catch the eyes of the students. (Both these Chinese characters are pronounced alike in Japanese). This reveals the twofold trend there is among the students to-day, upwards towards the light, and downward towards the darkness. Truly not a few of them are longing after the true light which the Bible tells of. We have lately sent 180 English Bibles to the Principal of one of the country Middle schools, and do not doubt that these were disposed of among the students.

Grants to the Salvation Army During the last five years the Society has altogether given the Army not less than 15,000 Gospels for placing in the Gift Bags which they give out among the City poor at Christmas time. Surely some of these needy ones will thus be led to come for cleansing to the Poor Man's Friend.

Work among Prisoners As Ishii, who had confessed to three deliberate murders, lay in prison awaiting his second trial, he began one night, when everyone else was asleep, to think of his many sins and to wonder where he should go if he died as he was. He writes, "As I thought of the dark future in store for me, I was filled with an anguish I could scarcely bear. At length one day I took up a New Testament and began reading it. As I read on, my attention was riveted by the words, 'Father, forgive them, for they know not what they do.' I stopped pierced to the heart as if stabbed with a five-inch nail. In a flash like that which blinded Saul of Tarsus on the way to Damascus, I had a miraculous vision of the love of God, and with it repentance and peace." He afterwards felt impelled to write the story of his life, finishing it only about three weeks before his execution.

Conclusion In past years many Japanese have rushed to the land of Higher Criticism, thereby gaining some trifle, but at the same time losing their most precious possessions. The call is now rising that Christians should come back to the Bible. Special prayer meetings with this object in view have been held in many of the churches, and the Rev. P. Kanamori is now travelling up and down the country, strongly appealing to Christians to come back to the Bible.

As the years pass, the Bible is reaching an ever increasing number of Japanese and is becoming more and more the book of this people. All over the Empire people are coming more and more to the Bible, until it almost seems as though every educated person must know what it is and be willing to read it.

CHAPTER XXXI

BRITISH AND FOREIGN BIBLE SOCIETY AND NATIONAL BIBLE SOCIETY OF SCOTLAND

FREDERICK PARROTT, SECRETARY IN JAPAN

In our work of publication and circulation of Holy Scripture, we have gone forward, thanks to God Who has enabled those who give to the Society's funds to realize how much less money will buy to-day than the same amount would in pre-war days. All our expenditure remains so much heavier, in spite of all our care.

During the year we have been able to issue our Japanese-English New Testament with the Revised Text in Japanese, also our small Bible with the New Testament in the Revised Text.

His Imperial Highness, the Prince Regent, during his visit to England, was presented with a copy of the Bible in Japanese. The paper on which it was printed was especially selected for use when a similar copy was presented to the Emperor Meiji. The Book was sent in folio to London, where it was splendidly bound in crimson morocco. It was presented at the Japanese Embassy in London. His Imperial Highness graciously received it at the hands of a deputation of members of the Committee of the British and Foreign Bible Society.

Copies of the New Testament were presented to the crews of the warships that conveyed the Prince and his suite.

At the Bible House in Kobe, our staff have rendered excellent service throughout the year. Success in the year's work depends not a little on the loyal and de-

voted service of those who attend to the office machinery day by day, and who make their service an offering to Almighty God.

Mr. Lawrence, our Sub-agent, has been in Australia on furlough with Mrs. Lawrence, and we trust that their health will be completely restored. The absence of Mr. Lawrence is markedly evident in our total circulation, which, while larger than last year, would have been much larger if his usual untiring energy had been available for the training of Colporteurs and in assistance in their sales.

SCRIPTURES PRINTED

New editions printed in 1921 include :

Bibles	New Testaments	Portions
4,200	21,600	196,950

SCRIPTURES ISSUED

The year's issues amounted to 219,278 copies, in sixteen languages. Of the total copies issued 3,093 were sent to other Agencies.

Issues	Bibles	N. T.	Portions	Total
1919	4,100	37,577	175,472	217,149
1920	5,918	32,944	170,074	208,936
1921	6,337	35,520	177,421	219,278

CIRCULATION

The total number of Bibles, Testaments, and Portions circulated during 1921 was 220,772. The following table shows the method of circulation.

TABLE OF CIRCULATION

Medium	Bibles	N. T.	Portions	Total 1921	Total 1920	Total 1919
Sales by Colporteurs...	618	7,299	157,372	165,289	162,639	166,551
Sales at Depot	5,400	27,708	20,822	53,930	47,553	45,189
Total	6,018	35,007	178,194	219,219	210,192	211,740
Free Grants	12	37	1,04	1,553	2,445	2,065
Total Circulation.	6,030	35,044	179,698	220,772	201,490	213,805

FREE GRANTS

During 1921, 12 Bibles, 37 New Testaments, 1,504 Portions were sent to Woman's Welfare Association, Prisoners, Leper Hospital, Reformatory School, and to Salvation Army.

COLPORTAGE

The sales by Colporteurs of the British Bible Societies since the establishment of the Bible House in Kobe, in 1904, are 22,713 Bibles, 329,356 New Testaments, 2,643,810 Portions,—a total of 2,995,859 volumes

During 1921, Colporteurs sold 638 Bibles, 7,299 New Testaments, 157,372 Portions;—a total of 165,289. These totals represent 75% of the total circulation of the year.

Twenty-two men worked during the year; and of this number 13 worked through the twelve months. Mr. Hattori obtained the highest sales. This is the second time, though not in consecutive years, that he has won this distinction. We record with pleasure that his untiring and faithful work has resulted in his sales of 16 Bibles, 663 New Testaments, 15,349 Portions;—a total of 16,028 copies. The scene of his 43 weeks of work was in Hyuga Prefecture in Kyūshū. The highest number of Bibles sold by one man was 223 copies. The highest number of New Testaments sold by one man was 1,051.

In the distribution of Scriptures in Japan, we continue to make Colportage our chief method. We plan for districts to be covered that are often far from being statistically remunerative. We could obtain very much higher sales, if country districts were neglected. Our sale to book-shops is good; but our main object, which calls for prayer, thought, and persistence, is the sale of single copies of the whole, or some portion of God's word to men, women and children. For country distribution, no other means has yet been found that offers as satisfactory a channel as Colportage for placing the Books in the hands of all classes. After nearly fifty

years of Christian work in Japan, ignorance and mistaken ideas of our most holy faith are still met with everywhere by our Colporteurs.

Fifty-two per cent. of the whole population of the country live by farming; and it is largely among this population that colportage is carried on. This necessitates careful planning of territory, because of the greatly increased cost of travelling. Colportage is no child's play. Devotion and dogged perseverance are both needed to support weariness, and often discouragement, day in and day out. Humanly speaking, to the large majority of those among whom our Colporteurs move, no other opportunity of learning of God's love, and of their relationship to the Saviour of mankind, will ever come. The following first hand information of the encouragements and discouragements of the year's work gives us a glimpse of the Colporteur's life and may help us to share in it.

Mr. Shinonome reports that he had applied to the Principal of a Girls' High School, in Saga Prefecture, for permission to sell Scriptures. He was granted one hour during the mid-day recess. He was spending the forenoon trying to sell Scriptures at some houses near the school. A policeman came up and inspected his books and said, "I find you have no sanction from the Home Department, I therefore fear that there is something suspicious about this. Come with me to the police station." There the Chief of Police endeavoured very earnestly to ascertain some fact which would incriminate Shinonome; but failing to do so, he was dismissed with the injunction that he was not to urge people unduly to purchase. This discouraged him very much, as the time was past for his visit to the school; but on the road he met a young man who accosted him and said, "I wish very much to thank the Bible Society for its work. Three years ago I purchased a New Testament from a Mr. Lawrence while I was a student at a Middle School. I read the Book and believed its teaching. Last year, I was baptized; and now every day is a happy day for me." They knelt down by the wayside

and thanked God for His grace, and for the work of the Bible Society. The next day, he visited the school and sold 1 Bible, 27 New Testaments, and 61 Portions, in all 89 copies. So there are disappointments and encouragements on the same day.

Mr. Tanaka writes that at a farm-house he tried to sell a New Testament to a woman who said that though she was fifty-five years of age yet she was very ignorant, and asked that some of the Book might be read to her. S. Matthew, VI: 25, 26 was read. "Ah," exclaimed the woman, "this is truly good teaching. God is very gracious to send you to me. I am anxious about my sons and I will buy a copy for them to read." She then ran down to a brook and washed some copper coins and handed them to the Colporteur, who asked why she did this. She replied, "Coins gather dirt and what is given to God ought to be clean, or it is disrespectful." At another town, Mr. Tanaka offered a New Testament to a woman who said, "You must excuse me, I do not need the Book, as the other day I purchased the gods of Izumo." Upon enquiry, the woman replied, "It is well known that for three months the gods absent themselves, so I have bought images at five *sen* apiece so that I may know the consolation of the presence of these gods, even if they are absent from Izumo." The Colporteur opened the Book and read our Lord's words, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." After further talk with the woman, she said, "I have lived all these years practising idolatry. I did not know of God Who you say is the God of Heaven and Earth. Please give me one copy for myself and one for my neighbour."

At a Sunday evening service, in a Presbyterian Church, Fusazō Sawada was introduced by the minister to a blind man. The minister said, "When you visited this town some years ago, this man purchased from you one of the Books of the New Testament in point letters for the blind. He studied this carefully and prayerfully, and only last year I baptized him. He is a masseur,

and has a very firm faith, and his greatest enjoyment is to tell of the salvation of our Lord to those who employ him." In a Buddhist temple, a priest to whom Sawada offered a New Testament, said, "I can't purchase it because the question of a livelihood for me is difficult." "How is that?" said Sawada, "the religionist must be contented with honest poverty; and the Scripture tells us 'seek ye first the Kingdom of God and all these things shall be added unto you.' If you have not peace in your religion, why not search the Scriptures and find out what is wrong. There is no doubt you will receive light and help." The priest replied, "Your words are true, but for me it is too late, for I am fifty years old." Sawada answered, "That can't possibly be true. In this very Book it says, 'the first shall be last and the last first.'" The priest hung his head for a while; a smile coming over his face, he thanked the Colporteur and purchased a well-bound New Testament.

Mr. Imaharu Nakazawa was one day calling at a Shintō Shrine and offered the priest a New Testament. Without looking at the Book, the priest refused and asked to be excused. Mr. Nakazawa then began to relate his experience of how he became a Christian and what effect it had had in his life. The priest was interested and Mr. Nakazawa asked him if any such wonderful effects in his own life had been the outcome of his belief in Shintō. The priest replied that he had no idea that religion could change a man's heart. He admitted that he knew nothing whatever of Christian teaching and asked Nakazawa to tell him something of the doctrine. Praying that he might be guided in what he said, the Colporteur talked for half an hour. The priest, with tears in his eyes, confessed that he had lived a wicked life and wanted strength and peace. He purchased a New Testament and promised to read it carefully, thanked the Colporteur for bringing a message of hope and asked him to call again.

If supporters of the Society could only travel even

for a few days with our Colporteurs, they would realize, as never before, the need of giving to those in darkness, and in the shadow of death, God's own message of light and life.

CHAPTER XXXII

JAPAN BOOK AND TRACT SOCIETY

GEORGE BRAITHWAITE

Finances On account of the difficult conditions still prevailing in the home countries, the Tract Societies only assisted us during the year to the extent of about ¥650 altogether. We received, however, some outside donations and our receipts from sales also showed a substantial increase. Thus the Lord graciously enabled the work to go forward.

CIRCULATION DURING 1921

	Books	Tracts	Cards	Total	Value in
Sales to Correspondents ...	13,515	218,207	55,898	287,620	16,224.99
do to Booksellers ...	1,091	9,203	70,437	89,731	6,593.77
do at Depot ...	12,329	91,534	143,771	247,634	13,004.38
do to Rel. Tract Soc. ...	12			12	13.05
Total Sales ...	35,947	318,944	270,106	624,997	34,836.19
Free Grants...	163	36,893	12	37,068	224.10
Grand Total ...	36,110	355,837	270,118	662,065	35,060.29

Publications During the year we printed 10,000 books and 29,600 tracts and leaflets. These consisted of eighteen different editions. The new books consisted of "The Passion for Souls," "Stones that Speak" and "The Second Coming of Christ." We also bought 24,788 books, 16,536 tracts, 158,546 cards and pictures, and 162,700 copies of the "Christian News."

Testimonies Miss E. R. Gillett writes, "About two years ago an engine driver who had received two or three of our tracts

called a few days later at a missionary's house, and as soon as the door was opened said, "I want to see Jesus. Where is Jesus? Is Jesus here?" He had the tracts with him and seemed so earnest to find the Lord. He called again several times and really found Christ as his own Saviour from sin."

Miss A. M. Henty, of Kure, writes, "A sailor who bought a copy of *"The Traveller's Guide"* came about six months after and said, 'I put this book away in my basket, but when the rainy season set in I took it out and was surprised to find it so very modern. If society were based on these teachings it would be perfect, and yet this Jesus lived nearly two thousand years ago.'

The Rev. E. G. Hutchinson, of Hamada, writes, "Last October we were holding an open-air service on the ground near our church here when an old man came up and joined lustily in the singing, but all through the service he kept laughing and chuckling to himself. We thought he must be a bit dotty, but he afterwards spoke to one of the workers and so surprised him with his knowledge of the Scriptures that the worker asked him if he was a Christian. "Yes," he said, "some time ago I heard in my country some talk about Christianity, and having made up my mind that it must be a good religion, I wrote to one of my friends and he sent me a Christian newspaper, a New Testament and another book. These led me to become a believer and have changed my whole life." His laughter and chuckling were due to his overflowing joy at meeting fellow believers for the first time in his life."

Mrs. J. W. Hassell, of Marugame, writes, "Not long ago a young inquirer brought a tract, *"Soul and Body Saved,"* which she said had been the very first thing to interest her in Christianity. It seemed nearly worn away, and its edges were all rumpled and torn, and no wonder, for she said she had read it through a hundred and fifty times. She has developed into a splendid Christian character."

Miss A. J. Peterson, of Chiba, writes, "I find it a

great blessing to give away good tracts on the train and in other places, too. One day we had a postcard from a doctor living some miles from here, saying he had been much impressed by a tract, "The Prodigal Son," which he had received from us, and asking us to come and tell him and his family more about the Saviour. We did as he asked, and some time after he accepted the Lord Jesus as his own Saviour from sin."

Miss H. M. Lansing, of Fukuoka, writes, "About a year ago I one day had a letter from a train conductor to whom I had for some years been regularly sending 'The Christian News.' He said, 'For years I never looked at the paper you sent me, but one day I thought, as you kept on sending it, it must be worth reading, so I opened it and read it, and it made me want to be a Christian.' In November he came to see me. He seems to be wholly converted and is trying hard to lead his friends to Christ. Sometimes their indifference discourages him, 'but then' he says, 'I call to mind how it took ten years to lead me into the Kingdom and so I take courage and go on praying and working for them.'"

Testimonies from of "The Traveller's Guide." Through
Japanese reading this I found myself to be a
most wretched sinner, burdened with
guilt. As I read on, however, all my burden rolled
away through believing in the Lord Jesus, and I now
feel as happy as if I were in the Kingdom of God.
Truly I have been saved by this wonderful book."

"I borrowed a copy of "The Traveller's Guide" from
a friend and read it over and over with the deepest
interest. This book showed me for the first time the
true meaning of salvation."

"Truly "The Traveller's Guide" is a splendid book
for making known the glad tidings of great joy. I
have not read it all yet, but am so glad I have it and
do not like to stop reading it even for a few minutes.
I am very sorry I did not send for it sooner, but I
did not see how it could be good for much and yet be

priced so low. In like manner, we are apt at first to undervalue salvation because it is offered to us free of cost, and it is only when we really come to know the Lord Jesus that we realize something of what it cost Him to save us."

The above testimonies are only a
Conclusion few of those which have reached us. Hungering hearts are to be found all over this Island Empire, but very many of them are out of reach of any but our printed messengers. Pray therefore that the Lord of the harvest may be pleased abundantly to bless these His messengers, and may send in the means to enable them to go forth in ever increasing numbers!

CHAPTER XXXIII

TEN YEARS OF THE CHRISTIAN LITERATURE SOCIETY

S. H. WAINRIGHT

The Christian Literature Society perfected its organization just ten years ago and set to work for the production and circulation of literature. The staff, with small funds and no experience in such enterprises, began in 1913 to clear the ground by making a survey of existing Christian literature in the Japanese language. A program was laid out consisting of a series of twelve different kinds of publications, which has not been adhered to, owing, first, to the numerous manuscripts sent in for publication, and, secondly, to the lack of a capital fund with which to issue books the sale of which would be slow.

Many of the manuscripts sent in have had to be rejected, while others have undergone, with the consent of the authors, thorough revision. One of the most useful functions exercised by the Society has been in the weeding out of erroneous renderings of English in translations and in revising original manuscripts. The degree of imperfection in publications issuing from the press in Japan is such as to render the editorial work of the Christian Literature Society invaluable.

The Society has had to deal with a fourfold problem: first, the production of literature suited to the needs of Japan; secondly, the building up of sales; thirdly, the perfection of the organization; and, fourthly, the enlistment of support for the cause.

As regards production, the list of publications issued from the press includes books, pamphlets, tracts and periodicals. About one hundred different titles of books now appear in the Society's lists. These cover a variety of subjects and are, of course, of unequal value. There are eight biographies, nine titles bearing upon the life of Christ, ten standard theological publications, eight expository writings, seven literary writings, ten devotional publications, four books of sermons, eleven books on Sunday school subjects, five books for inquirers, and other and various publications. The above classification includes wholesome fiction and books for home reading, issued under the editorial supervision of the department for women and children. A variety of books, programs, cards, music and so forth now forms the Christmas list and seven or eight titles bear upon Easter themes.

The pamphlets, thirty-six in number, are discussions of living topics and are for use, as are the tracts, in Christian propaganda. Some of them have been widely used and greatly blessed, as, for example, the writings of the Rev. K. Imai, a converted Buddhist priest, and the writings of Colonel Ōshima, an army officer.

The *Myōjō*, one of the periodicals, has a circulation of between seventy and eighty thousand, and is sent to over two thousand schools of the high school and higher grades. It is a paper for students. The *Shō-kōshi*, a Sunday school magazine, issued monthly, has a circulation short of two thousand. It contains twenty-eight pages and is illustrated. The *Ai no Hikari* or *Light of love* is an illustrated monthly paper for plain people, written in simple style, and has a circulation of ten thousand. The publication of periodicals was undertaken after the Society had gotten under way, and their circulation and number will be gradually extended.

The chief difficulty confronting the Building up Sales Society was the production of books that would sell. This is an obstacle in all Mission fields where the market for Christian books

is limited to a greater or less degree, and where the native flavor is not to be found in Christian publications, which are more or less foreign even when written by native authors. But Japan, through a national system of schools, has produced a generation capable of reading, and the Western learning has been so widely diffused that Christian books are quite intelligible to the average reader.

What the Society has been able to do in the sale of its own publications may be seen by the following table of sales: (1914) ¥2,705.71; (1915) ¥9,355.47; (1916) ¥16,584.32; (1917) ¥17,722.54; (1918) ¥19,959.20; (1919) ¥23,557.95; (1920) ¥26,306.37; (1921) between twenty-six and thirty thousand Yen.

The policy has been to cooperate, in the sale of the Society's publications, with already established agencies and to fill only mail orders from the Society's offices. In estimating the degree of success attained in the sale of books, it should be kept in mind that School text books and Sunday school quarterlies, a fruitful source of income at home, do not form as yet any part of the sales. The literature that goes forth, therefore, for the most part, is for general uses. A good proportion of the sales is to missionaries who use the publications of the Society in various ways in the furtherance of Christian work.

The Christian Literature Society, **Organization** though instituted by the Federation of Christian Missions, is founded upon the supporting Missions and the Mission Boards and Societies back of them. The Society derives all its powers from the Missions and its support as well. The difference between it and a union organization of the type of the Woman's Christian College is in the circumstance that the former is a cooperation of the Missions mediated by a third organization, namely by the Federation of Christian Missions. Now there are advantages possessed by the method of cooperation under which and by which the Christian Literature Society has been instituted. There is at present one

very decided disadvantage: the representation of the Missions is not adequate in the membership of the Society. There should be no taxation without representation, and representation would provide for better information in each Mission than at present is possible, concerning the activities and needs of the Society. Every Mission, therefore, regularly supporting the Christian Literature Society should have representation in its membership.

The regular support of the Christian Literature Society is derived from the Mission Boards and Societies, through their Missions in this field. From the beginning, however, the Society was authorized to solicit aid for its activities from other sources. A small annual income is derived from special contributions. A very considerable income, for the publication of the *Myōjō*, was derived for a number of years from a committee of earnest men in and about Kyoto, by whose enterprise that periodical, now paid for by the Missions, was sent to the schools for distribution among the students.

Very carefully prepared appeals have been presented to Foundations, to the Rockefeller Foundation in the United States and to a well known Fund in England, and with very bright prospects of success. But the War upset calculations and disappointed hopes that seemed almost realized. The Interchurch Movement likewise was appealed to and its failure again brought disappointment where success seemed to be assured. If the Christian Literature Society is to achieve a work commensurate with the opportunity for literature in this awakened nation, some special source of revenue must be looked to for the needed financial help. The publications most needed are just those which are slow in the market and those which cost a great deal to put them into the market. Nothing can be more fatal to this new and promising form of Mission work than to put a low estimate, in terms of financial support, upon its activities.

A rough summary of the past ten years' work will give some indication of the degree of success achieved, as well as of the successes that have not been achieved. Japan has been wonderfully prepared for the dissemination of Christian literature. The greatest things are before us and challenge our faith and devotion.

**Publication issued:*

Periodicals	22,566,000
Pamphlets	23,911,000
Books	59,847,069
Tracts	61,263,000
Grand Total	167,587,069
Stock on hand at Selling Price ...	¥56,000.00
(Actual value 50% of selling price).	

Property

Purchased at ¥78,000 and since much increased in value.

Note:—The yen is worth about fifty cents in U. S. currency, and a little over two shillings in English money.

CHAPTER XXXIV

THE WOMEN'S CHRISTIAN TEMPERANCE UNION OF JAPAN

Organization 1. During 1921, Mrs. Kaji Yajima, president since the national organization began, became president emeritus, and Mrs. Chiyo Kozaki was chosen president.

2. The number of local unions increased from 81 to 96, and of members from 4,300 to 5,000. Five unions in Korea and three in Manchuria resulted from a forty days' tour of Mrs. Yajima and Mrs. Kubushiro, recording secretary.

3. Of the eight districts into which Japan has been divided, four have effected district organization and have been visited by W.C.T.U. lecturers.

4. A reorganization of Headquarters Staff has greatly increased its efficiency. The monthly magazine, the "Woman's Herald" (*Fujin Shimpō*), has become self-supporting, and the children's paper, *Shōnen Shimpō*, is increasing in circulation.

5. The National Executive no longer consists of Tokyo women only. Representatives from all over the empire meet semi-annually.

Objectives 1. *World Prohibition.* Public opinion in Japan is yet uneducated. Effort is being directed toward getting scientific temperance instruction into text-books used in public schools. The Foreign Auxiliary issued in Japanese a set of ten scientific temperance charts. Local unions are giving instruction to children in schools and churches.

2. *World Purity.* The Rescue Home (*Jiai Kwan*),

after more than a year's inactivity, reopened Sept. 1 on a small scale. A fine spirit of co operation has developed, and good results are obtained.

The Women's Home, carried on by the Associated Japanese Unions of Tokyo, occupies part of the Jiai Kwan property. This home is aided by Tokyo Fu and receives women and girls brought by the police, as well as other needy ones.

There are W.C.T.U. Homes maintained in several other large cities.

As in former years, purity propaganda has been carried on by means of the public press, by lectures and literature, as well as by asking for five sen contributions from people in all walks of life.

A test case having proved that there is now no legal protection for the virtue of young women, a bill has been drafted asking that twenty-one years be made the legal age of consent, and embodying many other provisions for the protection of women and girls. This is in harmony with a resolution passed at the meeting of the Conference called by the League of Nations, and held in Geneva in 1920, representatives of thirty-four nations taking part. The bill is to be presented to Parliament.

Mrs. Yajima, in her ninetieth year, and Miss Moriya sailed to the United States in September, carrying a petition signed by 10,000 Japanese women, asking for disarmament as a means to world peace. This was presented in person to President Harding, and has received wide publicity. In many of the larger cities the have addressed great audiences, and have joined with Christians in prayer that a lasting foundation for World Peace may speedily become a fact.

Mrs. Kozaki, president of the W.C.T.U., also went to the United States to cement international friendship by attending various conferences.

Armistice Day was celebrated by selling all over the Empire 40,000 Japanese towels bearing, in Mrs. Yajima's own handwriting, words and symbols of the three great objectives of the organization. In this way, about six

thousand yen were added to the reserve fund of the National W.C.T.U.

The *Foreign Auxiliary* local circle in **Social Settlement** Tokyo has been pushing the work of the Social Settlement in Honjo. The community visitor has gained a wide circle of acquaintances who are eagerly waiting for the time when some building will be available for their use. A summer vacation Bible school was successfully held out of doors, and the grounds are used for play.

The *Yokohama Circle*, among other activities, has emphasized friendly relations with English speaking sailors in port.

CHAPTER XXXV

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

MISS JANE NEILL SCOTT

General The past year in the Young Women's Christian Association has been marked rather by a steady and healthful progress than by great changes of any kind. Some new types of work have been begun, it is true, but these have been foreshadowed by definite needs growing out of the regular Association programme. The foreign staff has suffered fewer changes than have occasionally devastated its ranks in former years, and this fact has made for growth and continuity in the work. Further, the year has seen marked growth in the numbers of the Japanese secretaries, so that the total number of secretaries is now fifty-seven, as against a little more than thirty a year ago. Those foreign secretaries who came out a year ago to reinforce the sadly depleted foreign staff have by this time become somewhat accustomed to the country and have to some extent settled into their respective places, so that they are now really beginning to count as factors in the forward progress of the work.

Clubs Perhaps in no direction has progress been more marked than in the development of clubs. We were able to secure for two years an American secretary who had some experience in club work in that country, which she has turned to good account in developing the work here. She spent the months of last year in the Tokyo Association, helping with the clubs already formed and organiz-

ing new ones, and at the same time using that Association as a laboratory for the study of clubs for Japanese girls, as distinguished from those of the United States. It proved to be a most fascinating and rewarding study. Many things required changes in order to adapt them to the needs and desires of Japanese girls, but the heart of a girl is so much the same the world over, that fundamentally the club idea is quite as attractive to a girl in Tokyo or Osaka as in New York or San Francisco. The response has been all that the most enthusiastic promoter of clubs could desire. At the opening rally in Tokyo this fall 175 girls sat down to their club supper together, and the occasion was marked with quite as much enthusiasm and hilarity as a similar one at home would have been. Since September, Miss Armstrong has been attached to the National staff and has been dividing her time among the five city Associations, helping to start clubs and to find and train those who will become their leaders. Through these clubs, girls are finding an opportunity for group expression and learning to do things together.

The summer conference was held this
Conference year at the Y.M.C.A. Conference grounds
near Gotemba. The attendance had to

be limited to the number that could be accommodated by the equipment, which meant that scarcely half of those could attend who expressed a desire to do so. But to those who came, the conference was a rare treat. The beauty of the setting and the opportunity for some recreational play made it a notable event, and a sense of fellowship grew up among those who studied and played together for the week at Gotemba, which became a very real thing in their lives. Few of the girls were not Christians when they came, but of those few all but three decided for the Christian life while they were at the Conference. It is one of our most cherished hopes that we may soon have conference grounds of our own, where we can plan for several such conferences in the course of the year and in this way extend the service of this most important part of our work.

The response of the Japanese students to the call for help from the students of the stricken countries of Europe has been splendid. More than ¥4000 has been collected already through the Y.W.C.A., nearly all of it from students, and more is coming in all the time. The letters of response from those who are promoting the fund have indicated a very great appreciation of this tangible evidence of sympathy from students so far removed in distance from those who are in so great need. It has been very heartening to them to feel the bond of warm sympathy which unites us all

A new plan has been initiated this year in the Tokyo Association, whereby a departure has been made from the irregular, hand-to-mouth methods which all too often prevail in financing any kind of Christian and philanthropic work, and one week was devoted exclusively to the raising of the budget necessary to carry the work for the entire year, together with the money necessary for some changes in the building, required by the expansion and growth in the activities of the Association. Most careful preparation had been made and the opening day of the campaign brought together a group of women thoroughly committed to the enterprise and intelligent about its methods. So successful was it that the goal, which was not a small one, was reached and passed, and the campaign closed with the greatest enthusiasm everywhere. This effort is significant, not only because it was so successful in a year when money is admittedly hard to raise anywhere, but because it sets a standard for other Associations and has demonstrated that the thing can be done and money raising can be taken out of the more or less casual and unsatisfactory ways of the past.

The year has been somewhat exceptional in the number of opportunities that it has brought to help in interpreting Japan and the Japanese people to friends in other countries, especially the United States,

who speak to a large audience and whose utterances carry weight. All these opportunities are eagerly welcomed and every effort made to use them to the utmost in promoting friendliness between the people of the two countries. Arrangements have been almost completed for the coming to Japan within the next few months of a group of twelve or fourteen women, prominent in their communities at home, under the direction of the Association; we shall have an exceptional opportunity to present the work of the Association here to them and bring them into contact with what Japanese women are doing and thinking.

The long-desired Industrial secretary arrived in Japan soon after the first of the year, and has been making a study of industrial conditions, trying to find the way in which we can be most helpful. This preliminary work has met with a warm response on the part of employers, who have shown themselves most co-operative and are heartily glad to have us do anything possible for the girls in their employ. As yet, we have not opened any regular industrial work, but it is our expectation that this will be an early development.

The outlook for the new year was never better. The work is well established and growing healthily and normally, the staff is more nearly adequate than ever before, there is a wonderful spirit of unity and co-operation and a real desire on the part of everyone to further the work in every possible way. The next few years should see steady substantial growth, constantly widening, broadening and deepening the service which the Young Women's Association offers to the girls and women of Japan.

CHAPTER XXXVI

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

G. S. PHELPS

The year 1921 will stand out as a mile-post in the history of the Young Men's Christian Association in Japan. Being the centenary of the birth of the Founder, George Williams, appropriate celebrations were held by associations throughout the Empire. Most gratifying was the spontaneous emphasis upon the great fundamentals of the Movement, as represented by the simplicity and spiritual ministrations of the Founder. A restatement of those principles and a rededication to the task of making them real marked the meetings everywhere. Special literature was prepared, including a history of the Y.M.C.A. in Japan and abroad, and a sketch of the life of George Williams. In many places evangelistic meetings typified the spirit of the Movement.

A marked advance has taken place in the educational work, in physical education and in boys' work. Under the leadership of Mr. W.R.F. Stier, there has been organized a "United Y.M.C.A. Schools" movement, which links up the four middle schools, with their 950 students, and the fourteen ordinary day and night schools, with 5745 students, maintained by the local city Associations. This organization correlates the experience of the movement and crystallizes it into new text-books, better methods and co-operation in administrative problems. Mr. Stier has also made several trips of visitation to local associations to help standardize

educational work, and has been called upon by government school authorities to give the benefit of his specialized knowledge.

It is well known that throughout Japan a great interest in physical education has come about, partly as the result of observations by military officers during the war. The old system of stiff army exercises in seen to be antiquated. The new system used by all the great powers of Europe and America is essentially the Y.M.C.A. system of "exercise through play." There has been therefore a great demand upon the Y.M.C.A. for leadership in this new movement. Besides the regular physical work in the Y.M.C.A. gymnasiums in Tokyo, Yokohama, Kobe, Seoul, and Dairen, the National committee has held a twelve weeks Training Institute, for leaders of physical education, under the expert direction of Mr. F. H. Brown. This was attended by fourteen men from different parts of the Empire and has been so successful, that hereafter it is planned to offer such courses twice a year.

The arrival of Mr. and Mrs. G. S. Patterson to pioneer Boys' work in Japan has given a welcome emphasis to that department. Surveys are being made and plans are matured for holding a Boys' Camp next summer.

Pioneering in the industrial fields has been promoted by the Tokyo City Association through Mr. J. M. Davis and Mr. Arakawa, who have established a Settlement House ("Industrial Y M C A.") in Kameido, near Tokyo, and by the Osaka City Association through Mr. and Mrs. G. C. Converse, the latter doing a valuable work in the factories.

Usually there is no joy in closing up a great work, but an exception must be made in the case of the War Work conducted by the Japanese Y.M.C.A. in Siberia. Sixty secretaries during three years ministered to the armies of Japan, spending over six hundred thousand yen in the service, and winning the highest praise of army officers and of government officials. The Emperor and Empress signified their Imperial approval by a second gift of ten thousand yen. This worthy Christian enter-

prise was closed on July 1, when the special fund was exhausted. However, so insistent was the demand for a continuation of the work by the commander of the Sendai Division that was to winter in northern Saghalien, that the Sendai Y.M.C.A. independently raised funds in Sendai and sent three secretaries with the troops, one of whom had himself been converted through the instrumentality of the Army Y.M.C.A. at Chita, Siberia, two years ago.

The outstanding event of the year was the final step in making the Japanese National Y.M.C.A. an indigenous movement, when in February Mr. Sōichi Saitō, a graduate of the Imperial University of Tokyo, was elevated to the rank of National General Secretary, with full executive authority. He will continue to be assisted by specialists sent by the Canadian and American Y.M.C.A. movement.

For thirty years the Y.M.C.A. has served government schools in Japan by securing qualified teachers of English from abroad. At present there are fourteen Americans and British thus associated with the Christian movement. Their high character and faithfulness to duty is a credit to themselves and to the countries from which they come.

During the year, seven student associations, all in government institutions, and three city associations have been admitted to the National Union. There are now 106 associations, with 22,434 members, including students, housed in 21 buildings valued at Yen 2,321,000. The personnel includes 67 Japanese and 14 foreign secretaries.

CHAPTER XXXVII

CHRISTIANIZING INTERNATIONAL RELATIONSHIPS

REV. K. S. BEAM

CHRISTIAN INTEREST IN WORLD PEACE

An indication of the interest taken by Japanese Christians in promoting world peace is to be found in a study of the peace organizations in Japan. It will be discovered that Christians occupy many of the important offices and, moreover, have a large part in creating the organizations. The following officers of such societies are Christians: General Secretary of the Japan Peace Society; General Secretary of the International Service Bureau; General Secretary of the League of Nations Associations in Japan; one Secretary of the Disarmament Association of Japan; at least four members of the Executive Committee of the Woman's Peace Association of Japan; and the leading organizer of the International Educational Association of Japan.

The most concrete evidence of the activities of the Christians to promote world peace is found in their great interest in the Washington Conference. The part played by the Christians of America, urging President Harding to call the Conference, is well known. In Japan, as in other countries, November 6 was set aside by the Federation of Churches and Federation of Missions as a day for special services and prayer for the success of the Conference. On November 11 special services were also held in many places. Resolutions approving the Conference and praying for its success were passed

by the Federation of Missions, several of the leading denominations and leading Churches. A number of Japanese Christians went to America to use their influence to make the Conference a success. Madame Yajima, the aged president of the W.C.T.U. in Japan, carried to President Harding resolutions praying for peace signed by ten thousand Japanese women. Other Christians who went to America at that time were Rev. H. Kozaki, Rev. K. Tsunajima, Mr. D. Tagawa, M. P. and Mr. I. Kawakami.

WORK OF THE JAPAN COUNCIL OF THE WORLD ALLIANCE

This organization, composed entirely of Japanese Christians, has been active in arousing the Japanese Church to the importance of the Washington Conference and in emphasizing the responsibility of Christians to Christianize international relations. Through their Executive Secretary, Rev. T. Tsuga, the Japan Council has made great strides during 1921. Articles have been written for Christian magazines, meetings have been held in many churches, literature has been sent to all churches in Japan, and steps have been taken looking toward the establishment of branch organizations in the most important centers of the country. A representative of the America Council, who recently visited Japan, was delighted with the progress and plans of the Japan group. Plans are now being made to raise funds in Japan and to carry on this work more aggressively than ever in 1922.

WORK OF THE MISSIONARY COMMITTEE

The Federation of Christian Missions has for many years appointed a Committee on International Relations. It is at present known as the Committee for the Promotion of International Friendship through the Churches. Its object is "to serve as a medium for promoting the application of Christian ideals in relations between people

in the Orient and the Occident." The Committee, assisted by the Church Peace Union in New York, while doing such work as can be done by a group of busy missionaries, has been gradually acquiring equipment and experience, and has been working to secure the services of an Executive Secretary. These efforts were rewarded this year by the action of the American Board Mission, releasing the writer until the summer of 1924 for part time service as Executive Secretary of this Committee. This Secretary and the Secretary of the Japan Council share Rooms 24 and 25 in the National Y.M.C.A. Building in Tokyo, where they are to be found on Monday, Wednesday and Friday afternoons.

The efforts of the Committee have been largely those of an agency for supplying information that is needed to promote better understanding and closer co-operation between Christian groups in different countries. Such information is needed by visitors from other countries, and by men and women in other countries who speak and write on international questions. Information as to the progress of movements in other countries is also needed by Japanese speakers and writers. In co-operation with the Federation Committee on Publicity and the editors of the "Japan Evangelist," plans are being completed for printing news items that will give to Christian leaders in other countries the information they need regarding the progress of Christian movements in Japan. Close co operation is maintained with the Japan Council. The latter group has connections with the Japan Churches, while the Missionary Committee has connections outside Japan. Between the two, a channel of information is maintained between the Japanese Christian group and the Christian organizations in other countries.

Through the initiative of this Committee, the Federation of Christian Missions, at its meeting in August, 1921, passed recommendations containing suggestions for promoting closer connections and co-operation between Christian groups in the countries bordering on the

Pacific. This Committee has had these printed with explanatory notes and mailed out to many officers of Christian organizations in countries bordering on the Pacific. These recommendations follow :

RECOMMENDATIONS OF FEDERATION OF CHRISTIAN MISSIONS

"In view of the need of fuller understanding and closer co-operation between the Christian groups bordering on the Pacific, and in view of the world's great need of a more thorough infusion of the Christian spirit of reconciliation, justice and good will in all group relationships, the Federation of Christian Missions in Japan recommends the following plans to Missions, to other denominational organizations, and to individuals interested :

- (1) The exchange of fraternal delegates to annual Mission meetings in different countries.
- (2) The giving to such delegates and other visitors suitable opportunities for meeting the Christian leaders in the countries visited and for getting in touch with the Christian movements and currents of thought.
- (3) The exchange of Mission reports, magazines and other religious and secular publications, particularly for use in libraries of colleges, theological seminaries, Y.M.C A., etc.
- (4) The desirability of missionaries in one country spending their vacations in a neighbouring country when possible.
- (5) The promotion of exchange lectureships and scholarships in Christian schools in these countries.
- (6) The promotion of conferences between groups and individual Christian leaders from these different countries."

VISITS OF IMPORTANCE

The visit of a representative of the Federal Council of Churches in America and the World Alliance for International Friendship, with a strong Christian message of peace and good will, has been an event of considerable importance for the Christianizing of international relationships. The man selected for this world tour in the interests of national good will was Fred B. Smith, one of the most prominent laymen in America. A delay in the steamer's arrival made Mr. Smith's stay very short, but in the five days at his disposal he was able to hold meetings and conferences in Tokyo, Kyoto, Osaka and Kobe. With the exception of Kyoto, there was held in each city a mass meeting, the attendance at which varied from one thousand to three thousand. Besides these meetings, dinner meetings for officials and business men and conferences with Christian workers were held. Mr. Smith's message was largely a personal one, based on his experience during the World War, and his conviction that there is danger of a recurrence of that catastrophe in more horrible form unless Christians make every effort to prevent it. The Christian task in the immediate future, as he sees it, is the Christianization of international relationships and of class relationships.

In the summer a visit to Japan was made by two missionaries from China, Rev. R. M. Cross and Rev. H. S. Leiper. Although primarily on business in connection with their own Mission, they gave considerable time to securing information that would help their Chinese colleagues to a better understanding of the progress of Christianity in Japan. Their talks before the International Friendship Committee and the Vesper Service at Karuizawa and with many Japanese leaders did much to help missionaries and Japanese Christians to understand conditions in China. On their return to China, however, they found few Chinese Christians who would accept their interpretation of conditions in Japan, especially as to the advance of Christianity and the

type of Christians found in Japan. It will take many visits back and forth and earnest efforts to bring these two neighbouring bodies of Christians to a sympathetic understanding of each other.

Note :—For Revised List of International Organizations in Japan, See Appendix.

THE UNIVERSITY OF CHICAGO
LIBRARY
540 EAST 57TH STREET
CHICAGO, ILL. 60637

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THE UNIVERSITY OF CHICAGO
LIBRARY
540 EAST 57TH STREET
CHICAGO, ILL. 60637

JAPAN

PART IX OBITUARIES

JAPAN

W. D. HALL
RECEIVED

CHAPTER XXXVIII

OBITUARIES

I.—MRS. NELLIE STRATTON ALLCHIN

Nellie Maria Stratton was born June 28, 1860, in Boston, Mass., and was married to George Allchin on June 29, 1882.

Mr. and Mrs. Allchin were appointed to Japan as missionaries of the American Board, and arrived in this country on Nov. 12, 1882, immediately taking up their residence in Osaka.

It is difficult to write of them individually; they were so thoroughly one in their activities. Mr. Allchin was a pioneer in the development of Church music in Japan. Mrs. Allchin was his right hand in this work and his sympathetic helper in all kinds of evangelistic work, especially in the planting of the Kujō and Umeda Churches in Osaka. During his lecture tours and the many occasions when he was absent on Mission business she cheerfully kept the home fires burning, besides taking her share of teaching in the little school for missionary children. She excelled as a home-maker, and the Allchin home abounded in hospitality. She was a devoted wife and mother, delighting in her children; and as they grew up and were married their happy homes were a joy to her. She was happy in a large circle of friends, herself a true friend who unflinchingly saw the good in others.

Although serious ill-health came to her a number of years ago, she always appeared so fresh and young that it was hard for friends to realize that she was really ill. It was thought that she might live for some

time yet, but she herself felt that the end was near; and so it was, coming very quietly, without warning, as Mr. Allchin sat by her side, on the afternoon of Dec. 28, 1921, at the home of her daughter in New York City. The funeral was held at her home church in Melrose, Mass.

Thus another of our number has gone, "narrowing the circle here, widening the circle over there."

II.—CHARLES LAFAYETTE BROWN

The Rev. Charles LaFayette Brown, D. D., was born in Iredell County, North Carolina, on Dec. 8, 1874. He graduated at Rosnoke College and took his theological training in the Lutheran Theological Seminary, Philadelphia, from which he graduated in 1898. In the autumn of the same year he came to Japan as a missionary of the Southern Lutheran Church in America, spending two years in Saga and then moving to Kumamoto, where he laboured until March, 1916, founding the Kyūshū Gakuin in 1911, of which he was dean until his return to the United States.

From this time his work was for Japan rather than in Japan. He was called to assume the duties of President of the Mission Board of his Church, and continued in this work until the amalgamation of the three Lutheran bodies in America, in 1918, when he became one of the three general secretaries of the newly organized Board.

In April of last year he was commissioned to go to Africa to reconstruct a work that had been seriously interrupted during the war. After accomplishing this and visiting the Lutheran Mission in India, he went on to Liberia, where he died, probably of the very fatal African fever, on Dec. 5.

Mrs. Brown and three sons, two of whom are grown-up, survive him. Their home is in Baltimore.

Dr. Brown was an unusual man in many respects.

His keen sense of justice, his kindness and sympathy towards others, his ability to comprehend a situation and find a solution to difficult problems were some of the characteristics which made him an efficient worker and an unusual administrator.

Knowing Japan as he did, with his official position on the Mission Board, and having special relationship to the work in Japan, his death is considered a serious loss to the Mission here.

III.—MRS. W. C. BUCHANAN

Mrs. Minnie Crump Buchanan was born in Harrison Ark., to Mr. and Mrs. N. B. Crump, on Oct. 20, 1869. Her parents were both from Virginia, and when their little daughter was only thirteen years of age, they sent her back to their native state for the remainder of her High school work and her College course. From every department of her college work she was graduated with the highest honours.

She was an omnivorous reader and her memory was as remarkable for its retentiveness as her intellect for its keen perception; hence she stored up an amazing fund of accurate information. It was not surprising to learn that one of the most prominent ministers in the South Presbyterian Church, a man of extensive experience and travel, after seeing a good deal of her during two of her missionary furloughs, said to a friend, "she has undoubtedly the most brilliant mind I have ever encountered." She excelled also in music and this was of great value in her work as a missionary.

Minnie Crump early gave herself to God, becoming a member of the Presbyterian Church of Waynesboro, Va. This, too, was done in that thorough manner characteristic of her nature; it was without stint or reservation. Consequently, though throwing herself into the heavy work of a college course, she found time to work with energy in the Sunday school at Waynesboro.

Not long after she formally joined the church, she offered herself as a candidate for foreign mission work, joining the Student Volunteers at the first opportunity. Some time after this she met the young theological student who went to Waynesboro to assist the pastor for two summers and was persuaded to bless his life by coming out with him to Japan. She was married to the Rev. Wm. C. Buchanan on Aug. 19, 1891, and they proceeded to the field of their labours in September.

About half of the thirty years of her missionary career were spent in Nagoya, where, in addition to her evangelistic work, she taught the Bible and music in the Kinjō Jo Gakkō. For about seven years she did pioneer work in Takamatsu, Sanuki province; for part of two years she taught in the Aoyama Jo Gakkō, while she was in Tokyo for the primary education of her two oldest children; for a while she taught in the Methodist Bible Women's School, Kobe, and was invaluable as a counsellor at the time of the establishment of the Kobe Theological School.

She had a burning passion for souls and was untiring in her efforts to bring men, women and children to a saving knowledge of the Saviour Whom she loved, and many there be who call her blessed. During her last long illness, even, she never failed to use opportunities of testifying for Christ, and God blessed that testimony to the saving of souls. She finally passed away on Jan. 24, 1922, and was laid to rest in Yagoto Cemetery, near Nagoya. She laid her life down on the altar of God's service, and "her works do follow her."

IV.—REV. AND MRS. CHARLES WESLEY GREEN

Mr. and Mrs. Green came to Japan as missionaries of the Methodist Episcopal Church in August, 1882.

and returned to the home land in 1890. Their residence during these years was in Hakodate, where they rendered faithful and earnest service.

Mr. Green was born in Pennsylvania, Aug. 5, 1855. He graduated from Drew Theological Seminary in 1882 and came directly to Japan with his bride, Miss S. Q. Stephenson, who was born in Dover, Del. of good Methodist stock.

After returning to the United States, Mr. Green served several charges in the Philadelphia Conference, his last appointment being Quakertown.

Mrs. Green, though seriously hampered in her later years by impaired sight and hearing, did valiant service in the interests of the mission field by speaking and travelling about. Her zeal and energy were unflagging. She was instrumental in organizing the Ministers' Wives Association of the Philadelphia Conference, and acted as an officer of that body until her death. She passed to her reward on March 31, 1921, after a year of severe suffering. Writing of his prolonged vigil by her bedside, Mr. Green said, many weeks after her death, "I have found it difficult to 'come back,' and sometimes wonder whether I ever shall." Evidently he did not fully regain his former vigour, for their lives were very closely intertwined, and on Jan 18 he too passed over the River.

Of him it was said, "He was a steady and consistent worker, a faithful expositor of the doctrines of Methodism, and a loyal and true friend." They are survived by a daughter and a son.

V.—MERRIMAN COLBERT HARRIS

Another Great-Heart of life's pilgrimage has passed the portal and gained the glory, after a life of loving service which brought to him the love and respect of multitudes.

Merriman C. Harris was born in Leallsville, Ohio,

on July 9, 1846. When twelve years of age he was baptized and received into the membership of the Methodist Episcopal Church. In 1863 he enlisted in the Union Army and served till the end of the Civil War. He was in the 12th Ohio Cavalry, one of the regiments participating in Sherman's march to the sea. After the war he resumed his studies and graduated from Alleghany College in 1873. On Oct. 23 he married his fellow student, Miss Flora L. Best, and they soon started for Japan, having been appointed as missionaries of their church to the work it was at that time beginning in this Empire. They reached Yokohama on Dec. 14, 1873.

The field assigned them was Hakodate, to which they went in January 1874, as the first Protestant missionaries in Hokkaidō. During his labors there, he baptized such prominent Christians as Dr. Inazō Nitobe, Dr. Shōsuke Satō, President of the Imperial University of Sapporo, the Rev. Kanzō Uchimura and others.

In 1878 the Harrises removed to Tokyo and in 1882 returned to the United States on furlough. Next year Mr. Harris came back to Japan alone, as Mrs. Harris was not well enough to warrant her return to the field. In 1886 he returned home and was appointed the first Superintendent of the Mission for Japanese on the Pacific Coast. In this position he labored most effectively for eighteen years, establishing the work in Hawaii and in many places on the mainland. None can measure the work he accomplished for the Japanese who went to the States. The Imperial Government shewed its appreciation by decorating him, in 1898, with the Fourth Class of the Sacred Treasure.

In 1904 the General Conference of the Methodist Episcopal Church elected him as Missionary Bishop for Japan and Korea, and on Dec. 21 he arrived once more in Japan, Mrs. Harris accompanying him. For twelve years he devoted himself to the duties of this office, retiring from active service in 1916. His Japanese friends built for his use a beautiful home on the grounds of the Aoyama Gakuin, in which he passed

his last days, dying there on May 8, 1921.

Mrs. Harris died in 1909, leaving no children, as their only child, a little daughter, died at sea in 1883 and lies beside her mother in the Aoyama cemetery. In Dec., 1919, on his way back to Japan from a visit to the Peace Conference in Paris, he married Miss Elizabeth Best, a cousin of his first wife.

In further recognition of Bishop Harris's services to Japan, he was decorated, in 1905, with the Third Class, and, in 1916, with the Second Class of the Order of the Sacred Treasure.

The one dominant characteristic of our revered Bishop was his abundant love. Most surely does love beget love, and thus we find the sufficient explanation for the affection in which he was held by all who knew him.

VI.—WALTER RUSSELL LAMBUTH

Walter Russell Lambuth was born in Shanghai on Nov. 10, 1854, his parents being at that time American missionaries in China. At the age of fourteen he was sent to the United States for education and in 1875 took his M. A. degree at Emory and Henry College, Va., and later his M. D. degree at Vanderbilt University and Bellevue Hospital Medical College, New York University, taking also post-graduate work in Edinburgh and London.

On Aug. 2, 1877, he married Miss Daisy Kelly, of Nashville; the daughter of a distinguished Methodist preacher, and the young couple immediately came to China to take up missionary work.

For several years Dr. Lambuth served as medical missionary in Peking and Soochow, at which cities he established hospitals. In the autumn of 1886 Dr. Lambuth was transferred to Japan, and here organized the Southern Methodist Mission, with headquarters at Kobe. As a monument to his work, there stands at Kobe the Kwansei Gakuin and the Palmore Institute, and at

Hiroshima, the Girls' School, all of which he founded and in which he ever evinced the keenest interest.

In 1892 Dr. Lambuth returned to the United States and was appointed Field Secretary and later General Secretary of the Board of Missions of the Methodist Episcopal Church, South. During his occupancy of this post he showed a wonderful grasp of details and drew from Dr. John R. Mott the statement that he was "the greatest missionary secretary of his day." Dr. Lambuth held that post until 1910, when he was elected to the office of Bishop. He had, at different times, oversight of the work of his church in Japan and Korea, in Brazil, Mexico and Africa, making frequent trips abroad, especially to the Orient and twice into the heart of Africa. Quite recently he visited Siberia and opened a Siberia-Manchuria Mission of his church.

Bishop Lambuth was a man of broad sympathies and wide activities. President Wilson appointed him member of the China Famine Commission and, taking the field, he personally raised over a million dollars for the Fund. During the late war he was a member of the Army Chaplains' Board in Washington, and himself served for nine months as a chaplain with the troops in France. He was associated, from its origin, with the Federal Council of Churches in the United States, and at the time of his death was Chairman of its Executive Committee. He was also Vice-President of the General Secretaries' Union of the Protestant Mission Boards of the U.S.A. and Canada.

In addition to being a very able preacher and platform speaker, Bishop Lambuth wrote several books, among them, "Sidelights on the Orient," "Winning the World for Christ" and "Medical Missions."

He is survived by his wife and daughter, who live at Oakdale, Cal., and by a son who has the chair of English in Dartmouth College.

The passing away of Bishop Lambuth is a serious loss to the church he so faithfully served and to the

whole missionary enterprise, especially here in the Orient.

VII.—HENRY MOHR LANDIS

The Presbyterian Mission (North) suffered a loss on Sept. 6, 1921, in the death of the Rev. Henry Mohr Landis, who succumbed to a stroke of paralysis. He was born at Colebrookdale, Berks Co., Pa., on Mar. 9, 1857. He graduated from the Normal School at Pottstown, Pa., in 1875, and after spending five years as a teacher in the public schools he entered Princeton University, graduating with high honours in 1884. While in Princeton he won a scholarship which enabled him to spend a year as a student at the University of Berlin. After his return to the United States, he entered Princeton Theological Seminary, graduating in 1888. During his last year in the Seminary he gave part of his time as instructor in Theology at the German Theological Seminary at Bloomfield, Pa.

In 1888 Mr. Landis was appointed to Japan by the Presbyterian Board of Foreign Missions. He went again to Germany where he married Miss Emma Stiefler of Kamenz, Saxony, on July 16, soon after which they left for Japan, reaching Tokyo in September.

Mr. Landis was appointed as a professor in the College Department of Meiji Gakuin soon after his arrival, and it is in connection with that institution that he did his main work in Japan, during the past thirty-three years. There are two outstanding features of his life at Meiji Gakuin for which he will be long remembered. One of these was wide reading and the scope of his general knowledge, which made him interesting to students anxious to know many things. The other was his broad sympathy and Christian kindness, which made his home a place where students loved to gather, and which they visited as alumni, whenever they returned to their Alma Mater.

Mr. Landis found time and strength to do many other things of value besides his teaching in the school. One of these was the drawing of plans for mission buildings in the days when no professional foreign architects were available. He also for six years edited the inter-denominational Sunday School Magazine. For many years he was statistician of his own mission, and for several years compiled the statistics for the *Christian Movement in Japan*, a task which is often little appreciated, but which requires much time and patience. In 1900 he prepared the first missionary map for all Japan.

Mr. Landis is survived by his widow and five children.

VIII.—HERBERT WOODWORTH SCHWARTZ

Herbert Woodworth Schwartz was born in Woodstock, Ill., on Dec. 4, 1857. While he was still young, his parents removed to Canaseraga, New York State, and later to Cortland, from which place the young man entered the Medical College of Syracuse University in the fall of 1881, graduating in 1884.

He had already heard the call of the Mission Field and had offered himself to the Missionary Society of the Methodist Episcopal Church, being appointed that same spring to Japan. On Aug. 22 he married Miss Lola M. Reynolds, and they soon started for the East, arriving in Yokohama on Oct. 29, 1884.

After tarrying for a time in Tokyo, the new missionaries were assigned to Sendai, where they laboured until 1888, when the Doctor was appointed Publishing agent for his Mission and so moved to Tokyo. In 1890 he was transferred to Hirosaki, as teacher in the then private school called Tōyōgijiku, and after two years of service there went home on furlough. Returning to the field in 1893, they were again appointed to Sendai, where they remained for five years. In 1898 they were moved to Tokyo, as the Doctor had been ordered to

leave Sendai on account of his health. This move not proving sufficient, however, they returned to the homeland before the close of the year.

Their stay in the States was prolonged to nearly seven years, during part of which time both Dr. and Mrs. Schwartz were efficient workers in a Sanitarium at Portland, Ore. Returning to Japan in 1905, he was appointed to Matsumoto, but, after two years as resident missionary there, was again transferred to Sendai. Four years later, in 1911, he came to Yokohama, where he had his home for the last five years of his service in Japan.

During these last years he was for a time Acting Agent, and later in full charge as Agent, of the American Bible Society. This important work he carried on successfully, until the time when he and Mrs. Schwartz sailed for home, Nov. 10, 1916. As a physician, he knew full well that a serious illness had already fastened its grip upon him. From that time until the end came on Oct. 30, 1921, it was a long painful struggle for life. During part of the time he was well enough to take part in the aggressive centenary campaign of his Church. His last months were spent in a Sanitarium in Washington, D. C.

Dr. Schwartz made friends easily and his general personality was appreciated by all. He was an earnest, devout disciple of the Master, faithfully obedient to the Word of God. The spirit of Christ was his spirit, for he was ever ready to help others, ministering to them often in forgetfulness of his own weariness or needs.

Dr. Schwartz has left his wife, whose assiduous attentions eased his pain during the last long weary months, a son and two daughters. To these the hearts of all go out in sympathy.

IX.—ARTHUR WILLIS STANFORD

The Rev. A. W. Stanford was born at Lowell, Mass.,

Jan. 10, 1859. He graduated at Amherst College and Yale Divinity School. After graduation he married Miss Jane H. Pearson, also of Lowell, and the newly wedded couple arrived in Japan as missionaries of the American Board in November, 1886. Mr. Stanford had been appointed to teach in the Dōshisha, and was assigned the chair of Hebrew and the Old Testament, in which he continued until his furlough in 1895.

As a teacher he was exceedingly careful and thorough, so that his work was highly esteemed. On his return from furlough, however, it was not found possible for him to resume this work, because of the peculiar conditions just then existing in the Dōshisha, so he took up general missionary work at Matsuyama.

After a few years, however, a breakdown in health compelled another furlough, and on his return from this he took up his residence in Kobe, where he continued to serve until his departure for what proved to be his final furlough in 1920. During this visit to his native land, he greatly enjoyed various experiences, and was expecting soon to return to Japan, when the end came most unexpectedly on July 8, 1921.

While at Kobe, Mr. Stanford served as business agent of the mission, and also as editor of the *Mission News* and *Morning Light*, the latter in Japanese, besides conducting a large Bible class for young men, which met at his home on Sunday afternoon. As an avocation he made much study of popular Buddhism, and published a series of very interesting articles on various topics connected with that religion. He was also an enthusiastic botanist, publishing some years ago a wonderful list of the many varieties of ferns which he had discovered in the region of Kyoto.

He was an interesting companion, a true friend and a faithful follower of his Lord. His departure is deeply lamented by many.

Mrs. Stanford has returned to the field to carry on her most valuable work as teacher in the Kobe Women's Evangelistic School.

X.—EDWARD HOWARD VANDYKE

The Rev. Edward Howard VanDyke, D. D., of the Maryland Annual Conference and of the Japan Mission of the Methodist Protestant Church, died suddenly, May 24, 1921. He was the son of the late Ephraim B. and Mary Ellen VanDyke, born on a farm near Odessa, in the State of Delaware, May 20, 1863. The parents moved while he was a young child to Maryland, living at a farm on Wye Island. Here the family became identified with the Wye M. P. Church. He was converted in 1875 and united with the church of his parents.

Feeling the call to preach the Gospel about the time of his majority, he freely laid his all at the feet of his Lord. Entering the Westminster Theological Seminary in January, 1884, he graduated therefrom in May, 1887. Before coming to the missionary field he served three years as a pastor in his home conference. In July, 1888, he was united in marriage with Miss Carrie E. Burgess in Bridgeville, N. J.

The needs of missionary work in Japan, in which he had always been interested, appealed to him with such force that he decided for the foreign field and, with his young wife, arrived in Japan, Jan. 25, 1890. For more than a quarter of a century he gave himself to this work with diligence, intelligence and consecrated zeal. He served as president of the mission conference for a number of years and was later in charge of Nagoya College. In 1916 his active work as a missionary ceased, but this work was constantly upon his heart while engaged in the pastoral work on the home field.

Although strongly favoring the missionary field, he loyally and with perseverance took up the work to which he was assigned in his former home conference, and successfully served three different charges, the last of which was the important church of Westminster, Maryland. In the last charge he enjoyed the prized privilege of having his venerable father as an inmate of

his home. It was here that his father passed away in May, 1921. While on the way to the burial of his father, he died suddenly and passed on to his reward. Many old friends and associates were present at the funeral services which took place in Centerville, Maryland, May 28, 1921.

FORMOSA

FORMOSA

CHAPTER I

MISSION WORK OF THE PRESBYTERIAN CHURCH OF ENGLAND IN SOUTH FORMOSA

D. FERGUSON

One or two items of interest must be recorded as having taken place during the year. First, the death in London of James L. Maxwell, M.D., the founder of modern Christian work in Formosa. Fifty-five years ago Dr. Maxwell first landed there and began his loving ministry as the first missionary to the island.

Next came the death of the Rev. W. Campbell, D.D., who lived a strenuous missionary life from the time he arrived in Formosa in 1871 till he finally left in 1917.

Then a matter for congratulation is that our present senior colleague, Rev T. Barclay, D.D., in 1921 was appointed Moderator of the Presbyterian Church of England. He has now returned to the field.

Next should be recorded two or three matters of more local interest, but most closely bound up with the progress of the Church. Twenty-five years ago the Presbytery of South Formosa was established, and the semi-Jubilee (due on 24th of February, 1921) was celebrated at a meeting of Presbytery in October. After some effective speeches several pithy resolutions were passed:

That one aim of the Formosan Church is complete self-government.

That each congregation should call and pay for its own ordained pastor.

That in view of the danger of the young men and women of Formosa abandoning all religion, the Church should seize the present opportunity of preaching to all.

That we appeal to the Youth of the Church to prepare for the work of the Ministry.

And that we aim at every Christian being taught to read the Bible.

Another item of interest should be noted. The Presbytery of South Formosa is responsible for the spiritual oversight of about 100 congregations, 5550 Church members in full communion, and a total population within the Presbytery bounds of about two millions and a quarter. It was felt that for administrative purposes this field was too large. The Presbytery itself was not too large, as at present in it there are only ten Formosan pastors; but in order more rapidly and effectively to develop self-government and self-support, it was decided to divide the field into three districts—Taichū, Tainan, and Takow. If a district should decide to undertake the responsibility of its own government and the whole of its finances, it should do so by authority of the Presbytery to which it must report annually.

The Takow District has already undertaken these responsibilities. That district comprises about 22 congregations, having four Formosan pastors and about 16 preachers. The salaries of these pastors and preachers alone come to over ¥8,000 annually. In addition to that, there is the cost of building and repairs of chapels, furnishings for pastors' and preachers' rooms, etc. One chapel just about finished in that particular district has cost somewhere about ¥37,000, all borne by the Formosan Church. The ordinary financial responsibility of that district cannot be much, if anything, less than ¥15,000 a year, but the pastors and people have hopefully shouldered the burden. The same remark applies to the local self-government and spiritual oversight of the district. It is too soon yet to make any remark as to their success; suffice it to say that they are certainly

heroic in their efforts and confident in their ability, and the prospect is quite hopeful.

Another matter which should be recorded is the great rise in the salaries of the ordained pastors and the preachers. The increase amounted to at least 80 per cent. It may be, of course, that the salaries had been kept abnormally low and that some increase was inevitable; but in any case the great rise in the cost of living made it quite necessary. The following figures give an idea of the increase. In 1919 the pastors' and preachers' salaries borne by the South Formosan Church were ¥14,800; in 1920, ¥20,800; and in 1921 approximately ¥23,000 (the actual figures for 1921 are not yet to hand). Of course the salaries of the ordained pastors are borne entirely by the Formosan Church. These increased from ¥3,800 in 1919 to ¥5,200 in 1921. The Mission assists the preachers to the extent of ¥5,800 annually, but the portion of these salaries to be borne by the Formosa Church increased from ¥11,000 in 1919 to about ¥17,000 in 1921. This is certainly a heavy load for the young Church to carry, and in 1922 it promises to be even heavier. But they are hopeful and on the whole willing to bear their responsibility.

Here the progress in self-support may be noted. In 1919 the total given entirely by the Formosan Church amounted to ¥32,749, and in 1920 the sum was ¥45,470, showing an increase of ¥12,721. The number of communicants on the roll at the end of 1920 was 5334. Hence the average giving per communicant in 1920 was ¥8.52. Look at the subject from another angle. The total amount of help which the South Formosa Church received from England for all Church purposes was ¥16,439 in 1920. The total amount of native Church contributions for the same period was ¥45,470. The proportion is for every one yen received from home the Formosa Church paid ¥2.76. This is to say, of the total expenses connected with the South Formosa Church, 73 per cent is borne entirely by the Formosans. In these figures the help

received from home for the upkeep of the Girls' High School is not included, and donations towards Hospital upkeep are also not included. If they were, the proportion given by the Formosans would be even greater.

The extension of the Church in South Formosa may perhaps best be seen from the following statistics:—

PRESBYTERIAN CHURCH OF ENGLAND

Statistics of the Formosa Mission for the Year 1920-21.

Communicants on the Roll at 31st Oct. 1920	5334
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Additions:—

Adult Baptisms during the year	231
Received to Communion (Baptized in Infancy)	50
Received by Certificate	21
Restored to Communion	7

<i>Total Additions</i>	309
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Deductions:—

*Deaths	69
Gone elsewhere	11
Suspended	16
Excommunicated	2

<i>Total Deductions</i>	98
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Net Increase in Number of Communicants	211
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Communicants on the Roll at 31st Oct. 1921	5545
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Members under Suspension	260
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Children on the Roll at 31st Oct. 1920	5245
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Baptized during the Year	405
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Children on the Roll at 31st Oct. 1921	5518
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Total Church Membership at 31st Oct. 1921	11,323
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Native Pastors, 10; Preachers, 63; Elders, 157; Deacons, 246.

Foreign Missionaries (on the Field): Men, 6; Women, 5.

Native Church Givings during Year 1920, ¥45,470.04.

**Note:—*It seems certain that we have received very incomplete returns of the number of deaths. The average for the last six years works out at 136. This makes our gains for the year really much smaller than they appear. The effect will be felt next year when more complete returns come to hand.

These are our statistics for the year. Most missionaries know how much or how little value such

figures have. The actual increase for the year is small—very small—only about 4% of the communicant membership. It is considerably smaller than in several previous years. It might have been much larger. In every congregation there are many adherents preparing for baptism and anxious to be baptized. Many have been more or less undergoing preparation for anything from one to five years or longer. The number of such who are received into the communion of the Church is always in proportion to the number of pastoral visits a congregation gets. Last year, owing to lack of workers, the number of pastoral visits to Churches was abnormally few; some congregations got no visit at all; hence the increase to the whole Church was unusually small.

In spite of the shorthandedness, the good seed is being sown more widely to-day than ever before. Apart from the ordinary Sunday Church services, there is a considerable amount of time, energy and money spent by the Formosan Church on evangelistic work in her efforts to reach the non-Christians. That work is arranged for and carried out almost entirely by the Formosan Christians themselves. We can see the seed springing up in places of which we little dreamed. For example, during College holidays last summer a theological student visited the Pescadores Islands on an evangelistic tour. The work there forms the special Mission of the Formosa Church. Five of the biggest islands have each a small congregation. The student and a preacher settled there heard of a movement going on in one of the most southerly of the islands. They visited it and found a population of about 3500, chiefly fishermen. There was no school and no doctor, but idols in some places more numerous than the people. When anyone fell ill, he was regarded as having become possessed with a devil. Some years ago a man from that island heard the Gospel in Takow. On returning, he began to preach. People gathered round him and in their own way they worshipped God. In that year (1920) he built a small church entirely at

his own expense. The preacher and the student found some 50 men and women had given up all idolatry and regularly met to worship God, and it is only now that the news has leaked out. Formosa is a field full of opportunities and full of promise.

² But sometimes tares are also sown with the good seed. It is to be feared that most of the tares are imported from Japan Proper. And perhaps the "tares" are not really tares at all, but the appearance of the seedlings is different from what the Formosan Christians have been accustomed to regard as plants from good seed. Metaphorical language apart, the fact seems to be that occasionally teachers from Japan have proclaimed views of truth which some earnest Christians do not regard as "sound doctrine." In order to combat such, the higher courts of the Church for a year or two have been making their first attempts at creed-making. But in the meantime the "troublers of Israel" have departed, the need has disappeared and the creed committee has been practically disbanded. Thus the Formosan Church continues to hold its proud position of having no creed other than the Holy Scriptures which are "the rule of faith and life." It may, however, not be out of place to suggest to our brethren in Japan that when any of their scholars visit our shores they should remember that intellectually and theologically our Formosa Christians are "babes in Christ"; they may be in need of solid food but as yet they cannot digest much other than "milk."

Is it necessary to remind folks that in Formosa there are about three and a half millions of people who are not savages nor head-hunters, and that actually there is a Church in the Island? Experience shows that such a remark is very needful indeed. In 1918, apart from Japanese and Aborigines, there were 3,367,543 Formosa Chinese. The work of the Church has hitherto been carried on among these. Since 1898 the Missions have organised a quadrennial census of Church attendance and other matters. As a result of actual enumeration, in the South Formosa portion of the Church, the

morning attendance was 9826 and the afternoon 8983, giving a total for the morning and afternoon services of 18,814. The total figure for Church members, adherents and their families, was 22,847 and they live in 857 villages. The census falls to be taken again in 1922. Of course to say that 22,847 men, women and children belong to the South Formosa Church does not mean that all these are members or that they are all earnest Christians. All that it means is that these 22,000 odd have given up idolatry, that they attend church sometimes and have at least a nominal connection with the Christian Church. Taking that figure for what it is worth, we find that South Formosa is already evangelised to the extent of one person acquainted with Christianity in every 96 of the population.

CHAPTER II

A BRIEF SKETCH OF THE JAPANESE CHURCH IN FORMOSA

M. KŌNO

The Christian Church in Formosa perhaps ought not to be divided into the "Japanese Church" and the "Native Church." There is an increasing number of natives who become members of the Japanese Church. I think it is the result of our language spreading all over the Island. Hence I do not like to use such phrases as the "Japanese-speaking Church" and the "Chinese-speaking Church." The Chinese-speaking Church members mostly belong to the Presbyterian Church, though some also belong to other Churches. I will use here the phrase "Japanese Church" for the sake of convenience.

There are three ecclesiastical bodies in Formosa, namely, the Church of Christ in Japan (Nihon Kirisuto Kyōkai), the Congregational Church in Japan (Nihon Kumiai Kyōkai) and the Episcopal Church in Japan (Nihon Sei Kō Kai). Among these the Church of Christ in Japan is the strongest, in numbers.

The Congregational body has only one Church, at Taihoku; present membership, 154; an average congregation, 80; Sunday School, 150; pastor, Rev. K. Fukui.

The Episcopal Church has two, at Taihoku and Tainan. At Taihoku the present membership is 110; an average congregation, 40; Sunday School, 120; pastor, Rev. R. Ōhashi. At Tainan the present membership is 50; an average congregation, 20; Sunday School, 100;

pastor, Rev. M. Matsuda, who arrived at the end of 1921.

The Church of Christ in Japan started work earlier than the others. There are five independent congregations; at Taihoku, Taichū, Kagi, Tainan, and Takao. Three not yet independent: Kiirun, Shinchiku, and Heito. The congregation at Taihoku has a present membership of 169; an average congregation of 60; Sunday School, 100; pastor, Rev. Y. Kamiyo; assistant, Mr. Y. Neyima.

They assist two other congregations at Kiirun and Shinchiku. At Kiirun there is a membership of 11 and at Shinchiku a membership of 22. At Taichū present membership is 35; an average congregation, 20; Sunday School, 50; pastor, Rev. R. Hosokawa. At Kagi the present membership is 30; an average congregation, 20; Sunday School, 50. At present this charge has no minister. At Tainan the present membership is 60; average congregation, 50; Sunday School, 150. There is no minister, but Rev. M. Kōno, professor in Tainan Theological Seminary, has charge at present. At Takao the present membership is 67; average congregation, 30; Sunday School, 80; pastor, Rev. H. Itō. At Heito there is a membership of 20; the Rev. T. Ie, who is a doctor, has charge.

Besides these, there are eight Mission stations: Tansui, Nansho, Shoka, Nihachisui, Shinka, Hozan, Bokoto, and Koshun. Each place has about 10 in the congregation.

The above Churches are developing gradually, though the members move their place of residence very frequently. I am glad to say that the outlook of the work is promising.

CHAPTER III

FORMOSAN ABORIGINES

D. FERGUSON

The total area of the Island of Formosa is set down as 2333 square *ri*, or original Territory 13,893 miles. In the latest statistics to hand the amount of territory occupied by the Aborigines is 1200 square *ri* or 7146 square miles. That is to say, a little more than one half of the Island is recognized as occupied by neither Formosans nor Japanese, but by Aborigines only. Of course it is to be remembered that the aboriginal territory is entirely mountain land, largely covered with forests, and, except in small patches here and there, not cultivated or capable of cultivation. Still the fact remains that about one twenty-eighth of the total population of Formosa occupies more than one half of the Island. The portion that they hold is a sort of backbone running practically the whole length of the Island from north to south. On the West, from the foot of the mountains to the seaboard, is a large level plain in which the great bulk of the population reside. On the East side there is also a narrow strip inhabited by civilized people. But the central portion from North to South is occupied by Aborigines.

On philological and other grounds
2. Who are the they are generally reckoned as of
Aborigines? Malay stock. Not unlikely they may
have had some connection originally
with the neighbouring Philippine Islands to the South
and the Luchus and Japan to the North. There are

actual differences among them which are at once apparent. Roughly they may be divided into two main classes—the Level Plain and the High Hill Aborigines. These names have no ethnological meanings; they are only descriptive titles given them by Formosans of Chinese stock.

These Level Plain Aborigines are to all intents and purposes hardly distinguishable from the ordinary Chinese of the Island. Among them you find at the top scholars of the Sewtsai grade who took their degree under the old Chinese examination system. Even after 26 years of Japanese rule, some of these are still to be found. Then there are also small merchants, carpenters and masons, but probably 99% are farmers. About 250 years ago, when China got possession of the Island, various tribes with a certain amount of civilization had possession of the plain on the West. Owing to their innate desire for alcohol they fell a ready prey to the wily Chinese. Their fields soon began to change hands to Chinese owners and gradually they left the rich fields of the plain for the foothills of the central mountain ranges. (These foothills, of course, are not included in the territory occupied by the High Hill Aborigines). Under the old Chinese régime that impoverishing process went on rapidly. The coming of Christianity, 56 years ago, arrested it to a certain extent. Now, under Japanese government, it seems to have stopped entirely.

In religion they follow the Chinese, worshipping gods and goddesses and ancestral tablets. Signs of native religion are few, but not infrequently are to be seen the skull of a wild pig stuck up on the inner wall of a house and on the ground immediately below it a small earthenware jar containing a green twig. Near by there may be a larger jar full of water and partly chewed betel nut. These form the offering. The water in the jar is changed on the first day of each month. Originally they seem to have had no priests, only priestesses. Their religious observances are largely connected with their fields and performed in the hope of securing good

harvests; but when starting on expeditions the headman of a village would take auguries from the cries of birds or from the direction of their flights, or in case of sickness or demon-possession the priestesses were called in. In the early days of modern Christian Mission work in Formosa, these Low Hill Aborigines were the chief class affected. It is difficult to give exact figures, but at the present time in the Mission in the South portion of the Island, I estimate there are about 1200 Church members. Speaking generally, they are easily influenced for good or evil, and on the whole, with some exceptions, do not make very satisfactory Church members.

As to the High Hill Aborigines, there can be little doubt that they are of the same Malay stock as those of the Level Plain, but historically are later in coming under the influences of civilization. In the old Chinese days little was known about them. The Chinese had a wholesome dread of them which very effectually prevented much intercourse, but in those early days before Japanese occupation several missionaries had already managed to visit some of the High Hill aboriginal villages lying near the borders of their territory. The houses which I saw on my visit certainly did not look less comfortable than ordinary Chinese houses. They were built of stone and roofed with huge slabs of slate. On entering, one had to take a sudden step down quite a foot deep to the earthen floor. There were no windows and no chimneys, light and air entering and smoke passing out by the one hole in the house—the door.

In ordinary times they were at daggers drawn with the Chinese, both parties rejoicing in cutting off as many human heads as possible. Scores of the Chinese and Low Level aborigines annually lost their heads. In our Church roll books a significant note was inserted after several tens of names—"Died," such and such a date, "killed by savages." But occasionally a High Hill savage lost not only his head but his whole body as well to their sworn enemies—the Chinese. And then

in that Chinese village there was high holiday. The victor was presented with as many bushels of rice as represented several years' wages. The body of the poor savage was stripped of every particle of flesh, and there was distributed to every household a portion which was duly cooked and eaten by every member, big and small. The bones were chopped up and boiled into glue. Nearly 30 years ago the missionary in charge of our Middle School here in Tainan requested as many of his boys as had partaken of human flesh to stand. He was amazed at the number who at once jumped to their feet.

But sometimes for economic reasons the savages desired a time of peace. This was almost invariably because their store of *salt* had run down. The making of peace in the old days, as described to me by some who asserted they had firsthand knowledge of it, was as follows. By some means or other both sides were made aware of the desire for a truce. A large stone was set up on end outside the Chinese village on the borders of the aboriginal territory. The savages and Chinese ranged themselves on either side. A long palaver took place over the stone, and at its close the savages came in to the Chinese villages and celebrated the peace with a "spree" lasting several days. During the time of peace the savages brought down from the hills deer skins, deer's horns (valuable in medicine), an occasional bear's skin, charcoal, etc., and bartered them for salt and other stores that they wanted. During such a period, which might last for several months, the Chinese drove a thriving trade. Then some day a young savage anxious to get a wife and therefore keen to secure the human head necessary ere he could claim his bride, sees a good opportunity of, perhaps, a woman with a child strapped on her back, working in a lonely field. It is a sore temptation. It is the work of a moment and he has two dripping heads hanging by the hair from his hands. The peace is broken. The stone of peace is knocked down and then they go on cutting

off heads till once more they must replenish their store of salt.

I fancy that owing to the greatly improved control of the Aborigines by the Japanese Government, such a peace-pact as I have just described is a thing of the past. The following official figures (the latest at my command) will clearly show, however, what a source of anxiety the Aborigines have been to the police and people alike.

Year	Killed		Wounded		Total	
	Japanese	Formosan	Japanese	Formosan	Killed	Wounded
1898	21	536	8	126	557	134
1899	21	510	6	144	531	150
1900	95	430	34	81	525	115
1901	7	503	2	121	510	123
1902	8	303	23	98	311	121
1903	4	225	7	53	229	65
1904	27	254	13	100	281	113
1905	43	284	8	67	327	75
1906	71	173	15	103	244	118
1907	61	269	53	247	330	300
1908	24	68	14	38	92	52
1909	35	155	41	143	190	184
1910	43	150	50	135	193	185
1911	77	357	57	152	434	209
1913	15	59	1	17	74	18
1914	9	29	2	8	38	10
1915	24	49	5	15	73	20
1916	6	25	1	6	31	7
1917	3	10	—	2	13	2
1918	1	21	2	9	22	11
1919	5	37	14	14	42	28

In 1920 the total number of casualties was 249.

In 1921, 52 persons were killed and 12 wounded.

The above figures do not include casualties suffered by troops, concerning which no statistics are available.

According to the statements made by the Government authorities, the tribe which most delights in head-hunting is called "Taiyal." They practise tatooing and are, or were, known as the tatooed savages. They occupy nearly 3000 square miles of territory, but that is gradually being diminished. Most of the rich camphor forests are situated in their district. They are one of the largest tribes, having a population of over 31,000. They are regarded as the least civilized of all the tribes. One of their objects in life was to secure at least one human head. Quarrels amongst themselves were often settled in favour of the man who could first produce a head. These heads were secured, not as the trophies of open combat, but through cowardly attacks on the unwary traveller in the forest, by creeping stealthily up behind a man fishing on the bank of a stream, or on a woman and children working in their fields. It mattered not whether it was the head of a Japanese or a Formosan, of man, woman or child. A head was a head, no matter to whom it belonged. Lately, owing to more effective suppression and control by the authorities, they have had fewer opportunities of gratifying their taste in this direction, hence have been forced to content themselves with monkey skulls instead of men's.

Under the old Chinese rule little reliable information about the High Hill aborigines could be obtained. In recent years the Japanese authorities have made much more exhaustive studies of them. Formerly they distinguished nine tribes, namely Taiyal, Saisset, Bunnum, Tsuoll, Tsarisen, Paiwan, Piyuma, Ami and Yami. Apparently they have all different physical characteristics, differences in language and habits, and until recently were all more or less hostile to one another. Arranged geographically from north to south, they may be roughly placed in the following order. Towards the north the Taiyals occupy the mountains north and north-east of Lake Candidius and Horisha. They form one of the largest and most warlike of all the tribes. Their villages are found at altitudes ranging from 1000

feet to 6500 feet above sea level. Their present number is given as 31,151. Next comes a small tribe called the Saissets, living on mountains west of the Taiyals, i.e. in land east from Shinchiku. Then round Horisha and south and east of it are situated the Bunnams. Their population numbers 16,259, comparatively a small tribe, but also keen on head-hunting. The Tsuolls are another very small tribe living in the east of Kagi, in the river valleys round the western base of Niitakayama (Mount Morison). They are known by foreign travellers as well as by the police to be quite peaceable.

Then extending from the south of Niitakayama and east from Tainan right to the South Cape are found the Paiwans and Tsarisens. The Tsarisens are a very small tribe, but the Paiwans are the most numerous of all. Their population is given as 41,082. They are not so fierce nor so bloodthirsty as the Taiyals in the North, but the authorities know to their cost that both these tribes are daring savages.

In the Karenko and Taito Prefectures are the Amis and Piyumas, both of whom are perfectly peaceful. They live on the narrow strip of plain on the east coast. For many years they have had a good deal of intercourse with the Chinese and have been much influenced by the Chinese civilization. They are farmers. The Ami population is 37,143. There has been a good deal of intermarriage between the Ami and Formosan settlers on the east coast. A few have become Christian, and in one of our east coast Churches an Ami holds the office of Deacon.

Last of all are the Yamis, a very small tribe numbering only 1,595, who live on a small island called Botel Tobago, off the south-east coast of Formosa. Steamers of the Ōsaka Shōsen Kaisha call regularly at this island, but the inhabitants are about the most backward of the tribes. They still retain a most primitive state of existence, but now at least are peaceable.

In statistics of the aborigines issued in 1909 the total number of tribes given was 9 and their total population 121,981, but in the latest figures issued in April of this

year (1921) two of these nine tribes have disappeared, very likely because they were indistinguishable from a neighbouring tribe, and the total population has considerably increased, presumably as the result of more complete and trustworthy investigations. The following table shows how the tribes are distributed over the various provinces and prefectures of the Island.

Tribe	Taihoku Prov.	Shinchiku Prov.	Taichū Prov.	Tainan Prov.	Takao Prov.	Taito Pref.	Karenko Pref.	Totals
Taiyal.	5,040	11,124	6,913	—	—	—	8,074	31,151
Saisett.	—	1,105	—	—	—	—	—	1,105
Bunnum.	—	—	8,779	45	1,052	3,998	2,385	16,259
Tsuoll.	—	—	158	1,260	552	—	—	1,970
Paiwan.	—	—	—	—	26,728	14,354	—	41,082
Ami.	—	—	—	—	—	18,132	19,016	37,148
Yami.	—	—	—	—	—	1,595	—	1,595
					Grand Total			130,310

Generally speaking, it is only the Taiyals, the Bunnums and the Paiwans who really deserve the name of "savage;" that is, two-thirds of them are savages and one-third more or less civilized, or at least peaceable Aborigines.

During the past 25 years the High Hill Aborigines have been forced more and more than in any other period of their history to have relations with the outside world. The Government has spent much treasure and lost many lives in its efforts to bring them under the influences of civilization. Sometimes the measures were of a suppressive or punitive character, when both military and police were dispatched on expeditions against various tribes which had shown themselves especially refractory. The results of these expeditions have been varied and, from the point of view of the attacking force, no doubt more or less successful. Many lives of Japanese and Formosans, as well as savages, were sacrificed. Villages, tribes or sub-tribes were brought into more or less complete submission, firearms were surrendered and confiscated, skull shelves were torn down, and innumerable skulls, collected for many generations, were buried, and the savages were

forced to swear that they would give up for ever the practice of head-hunting. By these means and also by surrounding them with barbed and in some cases electrified wire, the recognized territory of the savages was gradually diminished.

Perhaps the punitive measures were necessary as forming the only kind of teaching which a barbarous people could understand, but one is glad to know that other and more conciliating measures were also employed. For many years before the Japanese occupation, the Chinese and others living in the foothills had trade relations with them. They did not know the use of money, but carried on trade commonly by means of barter. Since the Japanese took control this method has been more extensively resorted to. The police authorities appointed certain places for barter; they also established fitting regulations to prevent the Aborigines being cheated. Sometimes if they committed any wrong or disobeyed the authorities, they were for a time forbidden to engage in bartering. Thus they were temporarily deprived of goods which they greatly valued. The authorities themselves testify that that was the most effective means of control. In this way they obtained agricultural implements and seeds, their sick got medical care and medicine free of charge, and kind, conciliatory methods were most successful as civilizing agencies.

Perhaps the most valuable civilizing agency adopted by the Government has been the establishment of various kinds of Schools for the Aboriginal children. The original aim was to reach and influence the parents through the children. But education in this case must reach not only the earlier generations, but also the present and the coming generations. For twenty odd years various kinds of schools have been set going, with a varied measure of success. It is not surprising that the lack of experience in such work and ignorance of the conditions of the Aborigines should cause the authorities, as they gained experimental knowledge, repeatedly to

Education

change their administration and the regulations for such schools. Police stations are more or less educational centres, where naturally one of the chief subjects of study is the Japanese language, but in addition the pupils are also taught agriculture, handicrafts such as carpentering and weaving, singing, manners and customs, and even first aid. Some schools give a regular course of four years' study. The scholars were chiefly day pupils, but where necessary boarders were also taken in. Day pupils got a mid-day meal and the boarders their board at Government expense. Some of these pupils made excellent progress, certain picked boys afterwards being received into higher Government schools, and some girls received to be trained as nurses. Much might be written about this most interesting department of civilizing work on the part of the Government, but I can give a better idea of the amount of work done if I simply quote from Government sources which report till the end of December, 1920.

Number of Public Schools for Savage Children, 28.

Number of Pupils: Boys, 3,024, Girls, 1,796, Total 4,820.

Twenty-four of these schools are on the east coast in Karenko and Taito prefectures, three are in Takao province, and one in Taichū province. Thus, with the exception of about 400, all the pupils are on the east coast.

A second class of schools is called Educational Institutes. These Institutes are divided into two classes. One is for children who have made some progress and are capable of undertaking a certain amount of study. Of such educational Institutes there are in all 52, spread pretty equally over all the Provinces and Prefectures. Attending the Institutes there are boarders: boys, 249; girls, 58; and day scholars: boys, 768, and girls, 366; the total being 1,441. Then there is a second grade of Institute for children who are in a more rudimentary stage. Of these Institutes there are 69 and the total number of pupils is 1,008, one-third of them being girls. The number of pupils who have already graduated

from the various schools for Aboriginal children throughout the Island is given as 4,719, and at the end of 1920 the total number under tuition was 6,572.

After these aboriginal children pass through these schools, a considerable number of them are employed in Government service. At the present time 1000 are engaged as watchmen on the boundaries of the savage territory, but apart from these there are 66 policemen, 54 teachers in public schools, 1 doctor, 34 in Government offices, 80 railway firemen, 41 servants in offices, 71 employed by merchants, 7 servants in workhouses, 10 postmen, 3 clerks, 2 interpreters, 105 coolies. Whatever may be the final outcome of all these schools, surely it is almost inconceivable that these thousands of children should ever return to the head-hunting and uncivilized life of their forbears. Surely it is not a vain hope that these savage customs are about to be cast off for ever.

Practically nothing is as yet known of the religion of the High Hill Aborigines. I have heard it dogmatically stated that they do not practise idolatry, at the same time that they do worship a spirit or spirits, but that they have a very hazy conception of the spirits whom they worship. They have a vague faith that if they worship the spirits with due rites and offerings, good crops of millet, potatoes and pea-nuts will be ensured, as well as peace of heart. Failure in these rites involves the danger of losing these blessings. Whatever religious rites they may have, they are said to be extremely strict in the observance of them. Thus far it may be said that they walk according to their lights. Further I have good evidence for saying that whilst the authorities do not teach religion in the schools for Aboriginal children, that is to say, whilst religion is not included in the curricula of such schools, still some one or other of the teachers in many of them considers it part of his duty to teach religion of some sort. It is said that the religion thus favoured is Buddhism and that lessons in Buddhism are given side by side with lessons in the Japanese language or first aid. At any

rate, when the children finish the prescribed school course and return to their homes, they are very careful to hang up in their homes pictures of the goddess Kwan-yin and also Buddhist scrolls.

Up till now the Christian Church has made no real attempt to reach them. One or two individual missionaries, European and also Japanese, have made certain spasmodic attempts to preach to them, but ignorance of their language and other duties regarded as more pressing have made such attempts futile. The Missions of the Presbyterian Church of Canada and of the Presbyterian Church of England, already at work on the Island, years ago appealed to their respective Home Churches for missionaries to be set apart for work among the High Hill Aborigines, but up till now there has been no real response. Some years ago three girls from the High Hill Aborigines near Horisha attended the Girls' School of the Canadian Presbyterian Mission in Tamsui. One stayed only a few months, but two remained about five years. Both learned the Japanese and Chinese languages and on the whole did well as students. On finishing their course, one returned to her native village and was married to one of her own people, whilst the other was married to a Christian Formosan Chinese in Horisha. Both seemed to become Christian and their conduct in school was good, but as to their influence in their own homes it is difficult to say. They are seldom visited and since their return no others have entered the school. Thus it will be seen that neither by individual missionaries nor by the Church as a whole, has any real effort been made to carry the Gospel of Christ to these Aborigines. The matter has been put before the Formosa Church Presbyteries in the hope that the native Church might be able to start a mission to them. It has been discussed, pious hopes have been expressed, some individuals in the Church have the present opportunity and responsibility laid on their hearts, but beyond that nothing. So far as one can see, it is not likely that the Japanese authorities would offer much, if any,

opposition to a mission to the High Hill Aborinines who have already submitted. If suitable men, especially medical men, were available, there is no reason why a mission to them should not be started almost at once. If such a mission is started, it ought not to be by irresponsible individuals. To guarantee permanence and continuity it should be the responsibility of the Church, it should be financed by and under the supervision of the Church. On these hills there are over 130,000 Aborigines, to a large extent open to receive the Gospel, but they have never had the chance of hearing it. If they lived on the South Sea Islands, they would probably have at least 10 missionaries working among them. The English Presbyterian Church, the Canadian Presbyterian Church, and the Formosa Presbyterian Church ought to shoulder the responsibility but have not done so. How about the Church in Japan?

KOREA

PART I

GENERAL INTRODUCTION

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PART I
GENERAL INTRODUCTION

CHAPTER I

THE CHRISTIAN MOVEMENT IN KOREA

JAMES S. GALE

Another year of grace has passed
Introductory; Present over Korea, hurrying her away farther
Conditions than ever from the ancient haunt of her
fathers. This decade is fast covering
with sod all the remaining representatives of times gone
by. Their voices are silent, their attainments forgotten,
their thoughts have ceased to be. The real leaders to-
day are men who have drunk deep of Western waters,
who have been abroad, know the ways of the world,
follow its intricate ramifications, think in terms of news-
paper telegrams and speak in short, jerky accents un-
dreamed of thirty years ago.

Most of the present generation do not mourn the loss
of their fathers, but they feel that they are well rid of
them. A race that got no further than unintelligible
verse about the pinetree and the moon that shines
deserves to die. No honour is due to them from the
present-day generation, trained according to the quick
methods of modern education. Away into the past go
all the ages that have been. Their very existence is
forgotten. No one to-day can read the biographical or
historical tablets that line the wayside. They stand like
Egyptian hieroglyphics before the days of the Rosetta
stone. We may say that the past is forever buried
and the future wholly uncertain. Those of us who saw
Korea in the days of the old régime look with conster-
nation on the fast revolving wheels of time that are
bearing her away from her forebears, their ideals, their

religion, their ceremonies, their music, their literature, their dress, their language, their women. But it is inevitable; stop it no man can.

Is Japan the cause thereof? Partly. She has accelerated the speed at which the process is being bowled along, but she is not responsible for its sweeping changes. It is the Twentieth Century that has caused the upheaval, with all that its confused name involves. Korea to-day is out in search of a future. She knows not that she is at the mercy of forces over which she has little or no control. They are leading her, she knows not whither. New ideals she must have; where will she find them? Once it was the Confucian Superior Man that ruled the day; to-day what is it? Christianity offers splendid ideals and yet has touched but the outer fringe of the nation's garment.

Koreans, after throwing overboard their literary fathers, have re-set up the worship of Tan-goon (2333 B. C.) and have deified Choi Che-oo (1824 A. D.) and others. The older faiths of the Buddha, Confucius and Laotsze, which are wrapped up in the classic Chinese, are all but forgotten. New ceremonies are being forged out of the unknown, such as the world of the Five Relationships knew nothing of. Naturally these will be largely Japanese, since the Government sets the pace for ceremony. As we contrast the affairs of to-day with the functions of thirty years ago, we realize something of the vast upheaval that has come about.

Their music, too, is at the parting of the ways and it seems at times destined to disappear. It looks as though the ancient songs of the nation were about to be thrown on the scrap-heap, unless some more far-seeing spirit than the ordinary is raised up to rescue them. Koreans know not that their music is among the few most interesting reminders left of a world that existed before the days of Caesar. The ceremonies that attend the semi-annual services of Confucius are an example of what we have in mind. However, this new generation, that never heard of Sa Kwang, tosses their diamonds

aside and takes to baubles like Old Grimes, Clementine and the like.

Their literature, too, has ceased to be written. We cannot wonder at it, nor can we blame the rising generation, whose time is too fully occupied with other studies to ever master the intricacies of the Chinese Classics, but still the fact remains that it is passing away and a new literature is still to come.

Magazines of to-day appear and disappear at odd times. Their names are interesting: *Creation, My Voice, The Rose, Morning Light, Progress*. These periodicals are surely a surprise. Little or nothing is seen in them that deals directly with Korea's past, but Western philosophy abounds: Berkeley, Locke, Kant, etc., etc. How different their poems, too, from the highly exacting productions of ages gone by! Many of them would make Choi Chi-wun have a fit in his grave.

In the matter of dress, too, what changes have come about! The birdcage hat has almost disappeared from the capital. The headband and gold buttons are wrapped away with the forgotten books that deal with the Five Principles. The wide sleeves still live in Japan, but they died here in the year 1894 along with the official examination. Little by little, foreign hats and boots have pushed their way in, so that to-day the more advanced Korean wears a felt hat, laced shoes, a long white robe and a foreign overcoat.

The language, too, is passing through a marked transition. Not only are the thousands of words used specially in the educational and business centres of Japan invading the land, but a new manner of speech is evident, a rapid, jerky order of utterance, differing wholly from the sonorous periods of the old Confucian school.

The young man who stands before the curtain of the moving picture is hardly a Korean at all. Members of the student class are unanimous in taking on a Japanese flavour, most marked in public utterance and on official occasions.

Perhaps the most astounding change of all is in the

world of women. From the hidden recesses of ages gone by they come forth—armies of them—and still they come. In the open world they walk erect and fearless, as though confident of the future before them. Foreigners who have had to do with mission work have learned to appreciate the Korean woman. She has convictions of soul that hold good through foul and sunny weather. Her influence on the present generation is the best and most hopeful possible. In classes for study she is the equal of the man. All the centuries gone by that have looked down on and counted her as but the small dust of the balance have in no sense subdued her soul or darkened her understanding. Surely among the women of the world she will have a place of honour.

The Korean woman, unfortunately, has no established conventional forms that will meet the world and serve her on public occasions. In this respect she seems a failure; but time will give her those of Japan, or some modification of them, so that finally she will be at home in the drawing-room of the Twentieth Century as she was at home in her secluded apartments in the years gone by.

As we glance over the year 1921, we find this world of change at our feet, and yet a somewhat quieter world than the former years have known. There have been fewer strikes and more hard work evident. Fewer idle people are seen. The spirit of every man finding something to do is more markedly on the increase.

In the religious world progress has been made, but naturally of a slower and less sensational order than heretofore. So many are busy with this world's affairs that religion occupies a smaller segment of life's circle than it used to. A third of a century and more has passed over the land since the incoming of the Christian message, and the generation that saw its first announcement has passed away. Those who read the Chinese Bible and learned the whole New Testament by heart have entered the Beyond. Their children, who read the native script, are of a different order of being, much more occupied with the things of earth than were their

fathers and consequently less devoted to the religious idea. Still they are the Church, and in them rests our hope for the future.

The finding of leaders is one of our immediate needs. The church lacks suitable men to carry on its future. To find them, train them, use them, guide them, is the most pressing requirement of the day.

KOREA

PART II

FORWARD MOVEMENTS IN EVANGELISTIC WORK

BOOK II

PART II

THEORY OF THE
EARTH AND ITS HISTORY

CHAPTER II

THE CENTENARY CAMPAIGN OF THE METHODIST EPISCOPAL CHURCH SOUTH

L. C. BRANNAN

I. THE EVANGELISTIC CAMPAIGN

During the past twelve months the M.E.C.S. in Korea has enrolled more than 16,000 new believers and organized about 150 new congregations. Many of these new groups have already developed into strong, active churches. At least half of the new believers enrolled are regular attendants at the church services.

Our plan of campaign for this advance work of securing new congregations and strengthening our old ones contains the following activities:

We organized four special Preaching Bands—one for each of our districts.

Their work is that of preaching in non-Christian villages and organizing congregations there. Each of the bands is made up of one strong Korean preacher, one assistant preacher, one singer, one Bible woman. Before going out to their work, the workers were brought together and given a few days' training and instruction in the methods to be pursued. As only non-Christian villages were to be visited, the next step was to prepare the villages for the coming of the bands. To go into a village without being invited or without having someone go ahead to prepare the way, is often a partial waste of time, energy and money. Many villages had already invited us to preach to

them, so these villages were visited first. Nine times out of ten, churches were established in such places. When not invited to a place which we wished to work, the pastor of the circuit in which the village was located or a strong Christian layman was sent ahead to prepare the way. If the village opposed the coming of the preaching band, it was usually passed by for the time being and one more favorable sought. As a result of this preparation, churches have been established in most of the places visited. The bands spend from three to five days in each place. They work three weeks and rest one, each month. The average enrolment of new believers has run above one thousand per month. From eight to ten new churches have been started each month. By using a light wood stove in the preaching tent, we have been able to work right on through the cold season.

When the band arrives in the village, the method of procedure is as follows: the preaching tent, which holds about three or four hundred, is immediately set up; about dark the musician goes through the streets of the village blowing his cornet, thus announcing the hour of service. Soon the tent is filled, often to overflowing, and the preacher gives his message. After the sermon all the workers go out among the crowd, securing decisions for Christ. Frequently seventy-five to one hundred new believers are secured in a single village. These are then organized into a group, a Christian teacher is left with them to instruct them in the doctrines of the Bible and the duties of the Christian life, thus preparing them for baptism and full membership in the church.

Conserving the results obtained by these bands has been the big problem. While many of those coming into the churches now are from the higher classes

and well educated, yet they are all ignorant of the Bible and its teachings. Consequently, without an older Christian to lead, they are without an intelligent service. Foreseeing this, we prepared for it. Immediately after

Training and
Indoctrinating New
Churches

starting the preaching bands out on their work, we called together one hundred of our leading laymen—men and women—and gave them a month's training for this conservation work, they having volunteered to give sixty days each of free service to the church. After this training they were sent to these groups of new believers to instruct them in the teachings of the Bible and in the duties of Christian living. They spent from ten to fifteen days at a place; then they were changed around, thus giving each new group the advantage of two or three different leaders a month. When these volunteer workers had completed the time promised, we put on regular conservation bands. These bands followed closely behind the preaching bands, spending a few days at each of the newly established groups, teaching and instructing. Wherever possible, the groups of new believers were intrusted to old churches for leadership and instruction.

Perhaps one of the most important pieces of work that we have done is **Training Officials for New Churches** that of training leadership for the new churches. Out of each of the new groups throughout the conference we selected one or two of the strongest men who showed capacity for leadership and brought them together in a twenty days' class, giving them training in Bible study, music and other phases of church activity. On returning to their homes, these men were usually appointed class leaders, Sunday school superintendents and stewards. We have held three of these classes, with a total attendance of one hundred and twenty-five.

At the Korean New Year we conducted a ten days' evangelistic campaign in all our churches—240 in number. Each church was organized into preaching bands of two or three members each. One general leader had charge of the whole church, with as many sub-leaders as there were bands. During the day these bands visited from house to house, doing personal work and getting as many decisions

as possible. In the evening those who had already decided to become Christians, with as many others as desired, assembled at the church. After a short address on some interesting subject, the whole congregation was divided into classes and instructed in the vital doctrines of Christianity. This campaign brought in over four thousand new believers. The very thought on the part of every church that two hundred and forty sister churches were all in action at the same time added a great deal of fervour to the campaign. This campaign had in mind the building up and strengthening of the old churches.

In order to conserve and indoctrinate the new believers in the old groups, **Conservation—Bible Classes and Revivals in Old Churches** also to revive and strengthen the faith of the older Christians, revivals and Bible study campaigns were held. During the day the whole church was divided into Bible classes and taught the Bible; at night a revival service was held. It was a time of great blessing to the churches. On account of a lack of leaders, we were not able to do this simultaneously in all the churches. This campaign also brought in many new believers.

There is every indication that this ingathering will continue, even on a larger scale, during the coming years. With such openness to the gospel, our forces should be concentrated on this field. If we only had sufficient workers, I believe it would be possible within the next five years to put a church in every community throughout the territory allotted to our church.

II. THE FINANCIAL CAMPAIGN

Our Centenary Program in Korea includes not only evangelistic activities but also a financial goal. That goal is, every organized pastoral charge supported by the Korean Church. This means the raising of a budget of Yen 30,000 for pastoral support. Up to our last Annual Conference, the Foreign Mission Board was paying Yen 10,000 a year for pastors' salaries, and the

Korean Church Yen 11,000. At Annual Conference the Korean Church took over the responsibility of the Yen 10,000 formerly contributed by the Foreign Mission Board, which would have made the Korean Church self-supporting according to the old basis, but the organization of twenty-four new charges (the result of Centenary evangelization) and the increasing of pastors' salaries raised the budget for ministerial support Yen 9000. Of this amount, the Foreign Board of Missions assumes only about Yen 3000, the Korean Church Yen 6000, making the total assessment of the Korean Church for ministerial support Yen 27,000. Of course, it is only a matter of a short time until all the organized charges will be self-supporting. Then all the evangelistic funds received from America will be used for pioneer work.

Perhaps the chief agency which induced the church to assume so large a budget was a series of stewardship conferences, one conference being held in each of our districts. To these we invited four hundred leading laymen—one hundred to each conference. Some time before the conference each delegate was sent two or three booklets on stewardship and tithing, so when they came to the conferences their minds were already filled with the subject of our financial obligation to the Kingdom of Christ. The conferences proved a great success, and the men went away enthusiastic over the idea of this undertaking.

The addition of Yen 20,000 to the annual budget may seem a small matter to the Church at home, but not so in Korea. The greater part of this amount is paid direct to the pastor as quarterage, but for supplementing the salary paid by the weak charges the following methods are employed in all the churches throughout the conference.

We have distributed three thous-
1. Mite Boxes and mite boxes throughout the mission. The plan is to have at least one in every home. They are also given to individuals on request. Thank offerings are placed in these boxes.

These offerings are made at any time when there is special cause for gratitude, such as, for health, deliverance from danger, sickness, etc. At least one coin is to be dropped in monthly. They are opened twice a year by the officials of the local churches, and the contents forwarded to the Conference Home Mission Board.

The third Sunday in each month is
 2. **Third Sunday Offerings** Home Mission Sunday. The morning offering on this Sunday is sent to the Home Mission Board. At present this is bringing in from Yen 125 to Yen 150 a month.

The fourth Sunday in November is
 3. **A Thanksgiving Offering** to be observed from year to year as Thanksgiving Day. This is the close of the Korean harvest, and a thank-offering of money, rice, beans, potatoes and any other farm produce or anything else one may wish to offer is to be made on this day. This is to be sold by the officials of the church making the offering, and two-thirds of the proceeds forwarded to the Home Mission Board, the remaining third retained for repairs on the church. This yielded about one thousand yen last year.

A special Christmas offering is to be
 4. **A Christmas Offering** made by each church, half of which goes to the Conference Home Mission Board, while the other half is used for charity by the church making the offering.

These four sources of income yield several thousand yen a year for self-support without proving burdensome to anyone, and at the same time train the members in systematic giving.

Every charge is urged to assume its
 5. **Specials** full budget as soon as possible. The more able charges are not only to carry their own budget but also to assume specials for the weaker ones. They are responding enthusiastically to this. North Ward Church, Songdo, has assumed a special of 1200 Yen. Chong Kyo Church, Seoul, has

taken a special of Yen 800. There is a wonderful spirit of sacrificial giving among our Korean churches to-day. We have hundreds of tithers, and it is from these that the greater part of these funds come.

The doors are wide open in Korea. Perhaps we shall never have another opportunity such as this. Let us concentrate our forces and strike one mighty blow, thus crushing the power of sin and superstition, that the kingdom of Christ may be set up.

CHAPTER III

FORWARD MOVEMENT OF THE SOUTHERN PRESBYTERIAN MISSION

M. L. SWINEHART

The gifts of Protestant Churches in America for all purposes during the year 1920 amounted to more than \$200,000,000 according to the statistics compiled by Dr. W. E. Lampe, of Philadelphia, Secretary of the United Stewardship Council. The Southern Presbyterian Church led all denominations in the United States in per capita gifts to benevolent causes during 1920. Believing that consecrated life, in proportion to consecrated money, could be found and enlisted for service, the Southern Presbyterian Mission in Korea decided to send a representative to the United States to present the needs and the call before the home church. The Home Board readily gave consent for an intensive campaign throughout the Church in the effort to secure the needed recruits for Korea, and their support. Church papers gave every assistance possible, and full-page articles and advertisements, appearing almost weekly, brought the facts about the work in Korea to the attention of the church in a very short time and in a convincing manner.

Only the needs of a single field were presented, and the entire campaign was conducted by a single individual. The total expense was less than \$3000.00, which was largely supplied by private contributions. The Mission fixed the objective for the four months' campaign at twenty new workers. It seemed unwise to

send out more in a single year, because of the difficulty which would be experienced in assimilating them.

The missionaries on the field upheld the hands of their representative at home in a very sure way. Stations held daily prayer meetings for the success of his efforts; large numbers of the natives pledged themselves to pray daily that the home church would respond to the call; letters by the score were sent to America containing fresh and new information, incidents, etc., and pictures were taken and forwarded of any new or interesting features. Thus did the Mission cooperate with the movement at home, and no old or stale pictures or generalities as to what was needed were presented.

Of the twenty recruits sought, fifteen were actually appointed within five months, while others who volunteered will receive their appointments later, and definite arrangements have been made for a number who will arrive upon the field in 1922.

In less than a year from the time the movement was planned, fourteen recruits had reported for duty in Korea, and are now on the field. The list includes ministers, educational women, nurses, evangelistic and business women. Thus within a year the personnel of the Mission was increased about twenty per cent, in addition to having secured permission from the General Assembly to launch a campaign for permanent equipment, for \$5,000,000, of which amount over \$500,000 will come to Korea.

The effect upon the missionaries already on the field, all of whom were overworked and unable to take advantage of the opportunities which confronted them daily, was very marked. All seemed to take courage and redouble their efforts to "hold the fort" until the recruits could acquire the language and assume part of the responsibility.

In the homeland special emphasis was given to the value of the "personal touch" with missionaries and their work. As a result, the foreign mail coming to the mission has perhaps doubled in the last twelve months. Missionaries have pledged themselves to a

faithful report of their work, through articles sent to the church and missionary publications, and by personal letters. The movement has resulted in a closer bond between individuals and churches at home and the missionaries, and a closer and more sympathetic relation to the Foreign Mission Board.

CHAPTER IV

THE SUNDAY SCHOOL YEAR IN KOREA

JOHN LACY

About two years in advance, the season of 1921-2 had been planned for as a year to be devoted particularly to emphasis on Sunday school work. After the scheme was recommended by the Sunday School Executive Committee for Korea, it was accepted by the World's Sunday School Association and the various denominational bodies. This ensured its success, for it made it an all-Korea campaign. The aim was to spread ideas of improved methods of work to every Sunday school in Korea, thereby consolidating the gains already made and preparing for greater ones. The program was developed with this aim in mind.

THE PLAN OF CAMPAIGN

Feeling our own insufficiency, it was necessary to secure special help from America. This was done with the aid of the World's Sunday School Association. The Rev. James V. Thompson, secretary of the Department of Young People's Work of the Board of Sunday Schools, of the Methodist Episcopal Church, was secured for our work here. He spent the months of August, November and December in the country, in intensive campaign work covering thirteen of the principal centres of missionary activity. The evidence wherever he went was the same; on the one hand, testimony

1. American
Expert

of personal appreciation to him in the form of gifts, wide in variety but all expressing the deep gratitude of the people; and on the other hand, changes in Sunday school programs and teaching methods to fit the teaching he gave. Quick to secure a grasp of the situation, he spoke in words that could not be refuted, because they were based on facts.

August is a good month to reach the missionaries. About three-fourths of the Korean group are gathered at either Wonsan or Sorai. Thus it was possible for Mr. Thompson to spend part of the month at each of these places, consulting with the missionaries. His happy faculty for making folks think made these helpful days for the beginning of the campaign.

The first effort with the native church was in the nature of an all-Korea Institute in Seoul, to which delegates from all over Korea were invited. Although nothing except local financial assistance was given, nine hundred and sixty delegates came from outside of the city. Thus, including the local attendance, there were well over a thousand present. They came from provinces far and near, some walking over a hundred miles, besides a long trip on the railroad. While at Seoul, they had a week of intensive instruction, four classes every morning on the principles and methods of Sunday school work. In addition to Mr. Thompson, the best native and missionary teachers that were to be found were brought in to assist in this—the greatest religious gathering in the history of the Korean Church. With no cut rates on the railroad and with no other inducement than the meeting itself, they came, not only bearing their own expense but also paying for most of the cost of the Convention, paying Yen 960 out of a total cost of Yen 1450. This Institute was not merely a gathering of people, but it was also a spreading of ideas that will have its effect upon the whole of the two hundred thousand of our Sunday school constituency.

Following this main gathering in Seoul, distinct Institutes were held, the purpose of these being, of course, to reach more than was possible at Seoul. At thirteen of the large centers throughout the country, Mr. Thompson again became the center of ever widening circles of influence. In addition to these, many more were held where he could not attend. The average attendance was about three hundred each. Thus, including the Seoul Convention, about ten thousand people have attended these institutes, or one in twenty for the entire Sunday school constituency, a total almost equalling the entire teaching force in our Sunday schools.

The appeal was made throughout the country for the release of at least one man from each district or presbytery, to take from one to five or more months to travel the territory, to develop Sunday school work, report on the condition of the schools and to hold teacher training classes. The response to this appeal has been quite general, and a large number of the churches will have special teacher training classes this year.

EFFECTS OF THIS CAMPAIGN

While outlining the plan above, some of the immediate results have been noted, but it will perhaps be of value to summarise them in more systematic form. In general, the result was the one aimed at, namely, a greater respect for childhood and increased interest in religious nurture.

A. *Direct Results.* Below are indicated some of the trends of development that have come out of the campaign.

In the minds of most of our Sunday school workers, there has been the idea that there were two kinds of Sunday school work—one with children and

4. Sectional Institutes

5. District Workers and Local Teacher Training Classes

1. Interest in Specialized Problems

done with adults. Slowly, as the result of the season's work, the idea has been growing, that, even within the above mentioned two groups, there are special problems, special groups that need attention. For example, many are realizing for the first time that the young people are receiving almost no attention in the years that they need it most. The testimony out of their own mouths has been that the young people between twelve and fifteen leave the Sunday school because there is insufficient appeal in it for them.

The increased sale of Sunday school literature has been another hopeful result. This includes books not only in the vernacular but English books not yet translated, to be used by missionaries and English-speaking natives. In addition, there is noted a widespread, healthy dissatisfaction with the existing small variety available, with consequent attempts to increase the supply.

One of the denominations offered (the others will probably do the same) to furnish books, free of charge, for the purpose of studying religious education under suitable conditions. Already nearly a thousand have registered for the course.

As mentioned above, teacher training classes are being established in many of the local churches, as a result of this campaign.

B. Indirect or Unexpected Results. In addition to the above-mentioned outcome, there were certain unexpected side results, that, in some cases at least, will have a wide bearing on the future of our Sunday school work. Some may be enumerated.

The enlarging work of the inter-denominational committee has created a demand for larger representation on the committee. It is being reorganized to meet the ever increasing need.

One of the most interesting things has been the discovery of new workers in this field. Among the missionary group three competent men have appeared. In the native body also, about five persons have shown their desire to go into this form of work.

The World's Sunday School Association, which has given staunch support in sending out workers, in furnishing material and in financial support of the campaign, has greatly increased its influence; and knowledge of the work of the Association has spread throughout the country.

It has been the desire of a few, for several years, to secure graded lessons for Korea. However, not until now has the Korean demand been strong enough to get the consent of the committee and the publishing interests to undertake them.

CHAPTER V

THE SEOUL EVANGELISTIC CENTER

MISS MARY D. MYERS

For several years we have operated **History of the Work** a general class for women in the city of Seoul, but we have always done so with great difficulty. We have had no house in which to meet and hence have had to use whatever place we could obtain. But when Bishop Lambuth came to Korea in the summer of 1920, he saw our great need for a plant in which to carry on our work, and also the great opportunity for work among the women of Korea. With the missionaries backing him—for his statesmanlike leadership and wonderful faith in God had led them into the highest vision of service—he purchased the large property in the heart of the city of Seoul, known to the public as "The Bright Moon Restaurant." But in Korean history this place is known as one of the former palaces, and later as the residence of a favorite government minister. The buildings being in good repair and commodious, we were able to begin work without waiting for any new buildings.

On April 1, 1921, we opened the grounds for sight-seers, and in two days we had between three and four thousand visitors. In the former days, since this place was a restaurant, the women of the better class had been barred from coming to see it, but now that it was to be used in the work of Christianity for the women of Korea, they felt free to come and enjoy the beautiful and spacious grounds. The original name of the place was "Tai Wha Kwan," which means "Great Harmony

Hall." On one side there is a large garden, over the entrance of which, in large Chinese letters, is written "The Garden of Paradise." At the present time the missionary's home is in this garden. Who ever thought of a missionary going to live in the "Garden of Paradise"! But should you visit us in May, when the cherry blossoms are all in bloom; or in June, when the azaleas are bursting forth in their beauty; or in July, when nasturtiums and other foreign flowers are all running riot to see which can bloom the most luxuriantly; or in August, when you can come in from the dusty streets of the city and sit upon our porch and enjoy the breezes; or later, when the asters and cosmos come out in profusion—you would verily say, "This is the 'Garden of Paradise'!"

Following the general reception of
The Opening of the April 1 and 2, we ushered in the work
Work with a formal opening on April 4. At
this time we reopened our regular three
months' Bible Institute for Women. Heretofore our
class had numbered from twenty to fifty women, but,
to our great surprise and delight during the very first
week we registered over one hundred women. In this
time, when Korean women are awaking and are so
anxious for an education, we find that we have but to
open our doors and announce a course of study, and
we will find many students. We soon learned, however,
that we had to revise the course of study, and put in
all the ordinary elementary branches, because these
students were very much above the average that we
had had in former classes. This involved no small
amount of work, for we had to find more teachers, and
to make our course much heavier by the introduction
of many subjects that we had not found necessary
formerly. Foreign sewing, sight-singing and mothers'
training classes were most popular. A large number of
graduates from the High Schools, both Government
and Mission, came to get English. As we require the
Bible in every class, this gave us the opportunity to
come in touch with some of the best educated young

women of the city. We have found them very responsive to the teachings of the Gospel, and some of them have proven to be our best helpers. When we began this Bible Institute, we only expected to teach for six weeks, but the women were all so anxious for a 'three months' term and came so well that we continued the course until the end of June. The faculty of this Institute consisted of three foreign teachers, six Korean teachers in the Literary work and one in the Music department.

A young girl, about twenty years of age, had been coming to the school Firstfruits of the School only a few days, when she came to me and told me that there was something the matter with her back and she had to go to the hospital for treatment, but she asked me to be sure to save her a place, as she wanted to continue her studies after she was cured. In a month she came back, and then she told me a little of her story. She had been married at the age of twelve, and soon after her marriage curvature of the spine became evident. The young man for whom she had been chosen decided that he did not want her and so sent her back to her parents. But the father (being an unusual father) was not ashamed to show his affection for his child, even though she was a girl. He often came to see how she was getting along or to bring her some refreshments; or he would call to see us, asking us to teach her well and saying that his girl had had a very sad life. One day I missed her from the school and asked about her, and was told that she had been very sick for a week. The teachers went to see her and found her very low. As they entered the door, she said,

"Oh, I have been praying for somebody from the school to come to see me, before I go home to Jesus. Because of the unmarried life and the sickness of my body, I knew nothing of joy till I went to the Great Harmony Hall to study. But there I heard about Jesus and I saw Him in the lives of the teachers, and now I know that He is my Saviour and in a short

time I am going home to Him."

That night she passed away, and her heathen parents sent to us and asked us to give her a Christian burial. I felt that all the work we had put into the spring term was well paid for by that one incident.

Though we had been in session for only three months, we had a very auspicious closing. The students were told to invite the members of their families, and their family connections were evidently very large. The main hall, the adjoining rooms, all the porches and piazzas were full, and there were many people out in the adjoining gardens. So many of the students felt a desire to continue their studies that we ran an Institute in July. This was operated entirely by Korean teachers, and without any extra remuneration. Hence an Institute which was planned to run six weeks, ran from April to August.

At the same time I had a weekly class in foreign sewing, with twenty-eight members. They were especially anxious to learn to make all kinds of children's clothes and men's shirts. During that month I cut out over 250 garments and these women sewed them. One woman in particu'ar wanted to make every pattern that she saw, and when she found a pattern which she did not have time to make up, she bought both the pattern and a sample dress. I have since heard that she has put up a store in another part of the city, is making foreign c'o:hes and is prospering in the work.

During the summer, we attempted to develop the social life of the Koreans, which has been so sadly neglected. Once a week we kept "open house," inviting all who would come, gave them the best music on the Victrola, showed them pictures from all over the world, and instructed, or rather, interested them, in fancy work and other kinds of sewing.

In Korean homes there are many young matrons who cannot leave their home duties in the daytime, but are still very anxious for the opportunity

Night School
Organized

to study. Hence these came out at night, and in the spring we organized our Night School. The attendance was more than one hundred, and this department is still prospering.

When we opened school this fall, we
The Fall Term found that there was a great demand for us to be absolutely in line with all the other primary schools of this city. This necessitated more teachers, and a second rearrangement of our program. Our work had been primarily for social service. But when we talked to the Koreans, they said, "We will have to be educated ourselves before we will know how to do anything for others."

This forced us to begin this school work for the young women of the city. The newspapers were all so enthusiastic about the work and began to give us such glowing write-ups, that letters began to come in from all over the country. Many young women wanted to come up to the city and board at the dormitory and go to school here. We had no real dormitory accommodation and no funds with which to conduct one. But some of the cases were so pressing that we simply could not refuse them. We received them and established a self-governing dormitory. We only furnish the house. The students look after all their own living expenses.

Bishop Lambuth had planned to conduct our Dedication Service during the Annual Conference, in September. His extreme illness prevented his attendance, but Dr. Fitzgerald S. Parker, of Nashville, Tenn., took his place on the program. Bishop Welch and Dr. Clark each delivered an inspiring address. The dedicatory service had a remarkable effect. Just after it very many of the best class of Koreans filed applications, saying that they were very much pleased with the service and with the course of study and, in fact, with the entire idea of the plant, and that they wanted their wives and children to have the benefit of this Institution.

After an address by Dr. Fitzgerald S. Parker, on the "Ideal Epworth League," the young people decided to organize one, composed of the student body. The Social Service Department of the League has gone to work in dead earnest. It has one committee which visits the sick and the poor; another is visiting the factories, investigating conditions and reporting on them; while still another committee is raising funds for the relief of these various needs. There are also Recreation and Literary committees, Missionary and Devotional departments.

We have placed foreign sewing in every class, and the demand for patterns and for children's clothes has been far greater than we could supply. We have wrought quite a reformation in the dressing of the children of the Tai Wha Kwan. We have made, this fall, over 300 garments, and have cleared over one hundred yen.

Some of the women from the higher and better, as well as the wealthier classes, were very anxious to learn foreign cooking. They asked for a class, but the schedule was crowded, and foreign cooking is expensive. We had no appropriation. So we asked the Korean teachers and secretaries about it. They replied, "Why have a *cooking* class, and not an *eating* class? Cook on Tuesday, and on Wednesday sell your wares to the students." This was an open door to some of the best homes in the city, so we determined to try it. It worked like magic. Of course, all the members of the cooking class were allowed to sample their cooking, but the bulk of it was carried out and sold to the students. This class is composed of the rich aristocrats of the city, and these women never leave their homes except for this cooking class. This is the one point of contact which we have, and through which we can lead them to Christianity.

CHAPTER VI

THE JAPANESE WORK IN KOREA

FRANK HERRON SMITH

When the history of Korea is written, the events of the year 1921 will not require much space. It has been one of those quiet years affording little of special interest to the chronicler, yet a year of great growth and much progress. After an absence of sixteen months, your correspondent has just completed a tour of all the chief centers of Korea and Manchuria, the trip requiring the greater part of four months.

In the material things constant progress is noticeable. It will not be many more years till Korea shall have become a green country like Japan. During the past year, 148,000,000 trees were planted, and trees have already become so cheap that this year we were able to get the most beautiful Christmas tree we have ever had, for Yen 1.50. The plan of afforestation followed for the past twelve years, with the preservation of the natural growth, is not only rapidly changing the face of the landscape, but is beginning to affect the rainfall and the climate.

Of the various cities, Pyengyang has made the most remarkable progress in the period under review. A sugar-beet plant and an electric industrial concern have erected immense buildings on the river bank. A fine bridge is being built over the Taitong river, the first, except for the railroad bridge, in the history of that stream. A military aerodrome has been established on the side of the river opposite the city. A magnificent Public Hall, seating more than a thousand, encourages

the people to hear lectures and music and to arrange for such gatherings. For the provincial governor an official residence has been erected, second to none in Korea. One is surprised at the increase in the acreage of cotton in this section, and at the huge piles of sugar-beets awaiting shipment at each station along the line near Pyengyang. This is a brand new industry and we wish it success. At this season of the year great quantities of rice are stored around each station and are being transported. The Chōsen Bank is setting a high standard for business houses by erecting fine buildings at Taikyu and Chinnampo. For the Koreans, more than 100 new school buildings have been completed, and others are in course of construction. As examples of school architecture, the one near the Chinnampo station and the brick Common School being erected at the very heart of Seoul, are especially noticeable. The new Government-General Office building in the old North Palace grounds is still surrounded with scaffolding. When completed, it will be the finest modern structure in the whole country, a distinction so far held by the Chōsen Bank at Seoul. The old Nandaimon (South Gate) station is now being demolished, and the preliminary arrangements for the erection of the new depot are all but completed. This building was estimated to cost Yen 2,400,000, and, next to the Tokyo Central Station, will be the finest in the Japanese Empire.

Politically, everything seems quiet on the surface, though in the fall malcontents tried to bomb the government offices at Seoul, and raids on the north border occasionally take place. The great majority of the people are busy and wages are high. A good man cook can command Yen 1.00 a day, and a woman or coolie from 65 to 80 sen a day at regular work. The standard of living, speaking generally, is still pitifully low.

Religiously, the year has not been an outstanding one for the Japanese churches. Some of them have not yet recovered from the blow they received at the

time of the Korean uprising, notably the churches at Pyengyang and Hamheung. It has been very difficult to convince the non-Christian Japanese in Korea, from whom our converts must come, that Christianity, as such, was not responsible for the uprising. The use of churches for political gatherings and the fact that so many Korean pastors and other Christians were leaders in the revolution, has given Christianity a bad reputation, and this suspicion has been the chief obstacle to our work for the past two years. Pyengyang is famous for its great Korean churches and its mission work, but it is the most difficult place in the peninsula for Christian work among Japanese. The little Japanese churches there are making a brave fight for life, and with the great increase in Japanese population are hoping for better days soon. The Methodist church there was formerly the second in strength in the district, but has fallen to eighth place. There has also been a shortage of pastors in all the denominations, but this has been remedied in the churches with full conferences, and by the end of next March it is hoped to supply all the vacant places. All in all, the period of greatest difficulty seems to have about passed, and the workers are looking forward with confidence to better days in the near future.

The past year has witnessed the erection of only two new church buildings in our Japanese work and these are both Presbyterian churches, one at Pyengyang and one at Riri. Both are modest structures, costing about Yen 5000 each. Presbyterian pastors are now located at Fusan, Taikyū, Mokpo, Kunsan, and Pyengyang, and three at Seoul. Only Shingishu has no pastor, and that flock is cared for by the Antung preacher, just across the Yalu river. The famous Dr. Uemura, of Tokyo, Mr. Tonomura, of the Mission Board, and Mr. Baba, of the S. S. Board, have assisted the churches during the past year. Mr. C. D. Fulton, of the South Presbyterian Mission of Japan, visited the territory of the same mission in Korea, and held a series of meetings for Japanese. It is hoped that he may be induced to come

to Korea permanently. Mr. W. C. Kerr, of the North Presbyterian Mission of Japan, is stationed at Seoul and is cooperating with the Presbyterian churches in the peninsula. He is making a speciality of newspaper evangelism, and is meeting with a very encouraging response. Where the population is scattered, as is the Japanese population of Korea, such work is of very special importance. His work has already been recognized as a branch by the head office in Fukuoka.

The Japanese Congregational Church is now carrying on work at only three places, Seoul, Taikyu and Pyongyang, while the Seoul pastor visits Choonchun once a month. It has not been possible to make much advance at Taikyu or Pyengyang, but the Seoul church has had the best year of its history. There has been a gain of 70 in the membership and of Yen 700 in the subscriptions. Among the new members are many men of great ability and influence.

For ten years past, the Kumiai (Congregational) Church of Japan has been doing mission work among the Koreans, but decided this year to set them up for themselves. The Rev. T. Watase, who has been superintendent from the beginning, resigned, and the Rev. I. Ryu, the ablest Korean pastor (Mr. Watase's former assistant), was chosen in his place. The new organization enrolls some 30,000 members and 125 preachers, and claims 200 organized churches and preaching places. Mr. Watase has returned to Japan, but six Japanese are still in the employ of the new church, including four preachers and two theological professors. The Japanese Church will no longer subsidize the Korean Congregational Church, but as a token of goodwill they gave them Yen 3000, the amount of the collection taken on their General Conference Sunday. If carrying heavy responsibility develops churches, the newly established Korean Congregational Church ought to make great progress.

On going to call on Mr. E. H. Arnold, to find out what the English Church has been doing during the past year, I found the compound in great confusion and

almost all the buildings dismantled or completely carried away. After some time I found him at the second compound next to the British Consulate. He informed me that they had exchanged the old property for more land neighbouring their second compound, and very courteously showed me over the premises. They have in all 3,500 *tsubo*, on slightly rising ground, just between the Keijō Nippō Office and the British Consulate. There is no choicer site for a Cathedral in Seoul, and they plan to begin the construction next year. There will be three sections in the Cathedral, one for Japanese, one for Koreans and one for foreigners. All the work of the Anglican Church will center here, and residences for the Bishop and workers are now in course of erection.

Just in front of the English Church property is the site belonging to the Japanese Y.M.C.A. Old Korean buildings have been repaired and are now used as dormitories and class-rooms. It is hoped that America will soon be able to send the money promised, so that the much-needed permanent buildings may be erected.

This section of the city bids fair to become the religious center, so far as the Japanese are concerned. The Japanese Presbyterians have bought a lot just between the Anglican property and the new Girls' Higher School, and plan next year to erect a suitable building. So far, they have utilized a former Chinese theatre as a church, and have been located on an obscure back street. They plan to expend about Yen 30,000 for their new church home.

If one could leave Pyengyang, Taikyu, and Hamheung out of the account, he could say truthfully that the past year was the very best in the history of Japanese Methodism in Korea. Taikyu has had no pastor and Hamheung had what is worse than no pastor at all, i. e. one who was untrue to his calling. The Centenary Movement has brought many helpers and new life to many of the Churches. Fusan succeeded in completing their property plan, and now that church owns a fine site and a suitable building in the center of

the city. Chinnampo, Haiju and Kwangju have completed their preparations and all expect to build new churches next year. Chemulpo is negotiating for a site. The number of baptisms reported at the District Conference in September was 126, which is the largest number in the history of the work. The pupils in the Sunday schools increased from 769 to 950, and the seekers who are enrolled and are being prepared for baptism number 274.

The writer has just completed the most successful speaking tour of his life and has met a most cordial reception everywhere. In addition to preaching in the churches, he has lectured in each center on "The Japanese-American Question," "The American Prohibition Law," "American Education," "American Economics" and kindred themes. He has been invited to speak in government buildings, government schools and police offices, and has found the attitude of the people everywhere most favorable. Should we have no further political complications, we may look forward to a great harvest among the Japanese in Korea.

CHAPTER VII

THE UNION MISSION TO THE CHINESE IN KOREA

EDITH M. DEMING

COOPERATING BODIES

Presbyterian Church in U. S. A.
Methodist Episcopal Church.
Presbyterian Church in U. S., South.
Methodist Episcopal Church, South.
Presbyterian Church in Canada.
Presbyterian Church in Australia.

MISSIONARY IN CHARGE

Mrs. C. S. Deming, Methodist Episcopal Mission,
Seoul.

The year 1921 was one of advancement along all lines in the Chinese work in Korea. In Seoul the earlier months of the year were spent in remodelling the property bought the previous year through the generosity of Mr. Stewart, of the Milton Stewart Evangelistic Fund. We now have a fine property valued at ₩10,000 in the heart of the city and in the Chinese section. On September 20 we celebrated our tenth anniversary, and rededicated our remodelled buildings.

We have now a Kindergarten with 22 children, occupying one of the former shops on the street front. Next to it is the chapel and reading-room. This is used in the afternoons for a woman's class, where

several women and big girls are struggling after the education they missed in younger days. The rooms above are used by the pastor and his family, and the teacher and his family. Back of these buildings are kitchens and rooms for the care-taker. The church is housed in a building to the rear. We have an average attendance at the morning service of 120, and at the evening services and weeknight prayer meeting of fifty. There are forty boys and girls in the day school. The Y.M.C.A. night school has at present thirty pupils only. This number will largely increase when we have a secretary. The pastor, Mr. Chao, is a man of spiritual power. He has made a place for himself in the hearts of the people, and several fine merchants have been won and are now testing tithing and Sabbath observance. There have been a number of additions to the church by baptism, and at least six are awaiting baptism at the spring examination of probationers. The monthly Communion service is so conducted as to be a great means of grace to the membership. It is a time of the deepest fellowship with the Lord and with one another that I have known in any church. There are several Bible classes conducted in different parts of the city in the homes of members, and there is a great interest in the study of the Bible.

In Chemulpo we have a Mr. Fan, a graduate of the Congregational Board Theological Seminary, and his wife, who is a college graduate and a third generation Christian. There is an average attendance at church of fifty people. Our work has been hindered by lack of room.

We plan for an Institutional Church in this place. Being the nearest port to China, there is a constant stream of many thousand passengers, coming and going with the seasons. We aim to reach them as they await steamers in their hotels and inns, or supply them with Christian literature which they may read on their trip. From Chemulpo they scatter all over the peninsula.

The emigration through Wonsan to Vladivostock has decreased greatly since the War began. For this

reason, a preacher has not been located at Wonsan. We have instead Mr. Liao, a graduate of the Mukden Christian College, who hopes to enter the Seminary later. He teaches school during the week, visiting in the homes of the children and other Chinese during the afternoons, and holds services and Sunday school on Sundays. This work is supported partially by subscriptions from the Chinese merchants, one of whom wanted a Christian teacher for his children, though not a Christian himself. The foreign service in Wonsan gives its collections to the support of this work, and it is supervised by Miss Louise McCully, formerly of China. We hope for greater development of our work during next year, and closer linking up with the Church in China as a result.

CHAPTER VIII

THE GREAT CALL CAMPAIGN OF THE SALVATION ARMY

LIEUT.-COMMISSIONER W. STEVENS

The year just closing has been one of much encouragement to the officers and friends of the Salvation Army.

In Seoul, the work among orphan boys and ex-beggar boys has had many signs of rich blessing. There are now forty-two boys being cared for, taught and trained to a life of usefulness. It seems incredible that these boys, in their bright red "tourmagies," looking the picture of health and happiness, playing in their little brass band or singing their favourite hymns, were once half-starved little urchins, living in dustbins and outhouses and making their living by begging or stealing.

The Girls' Orphanage and Home has also made progress during the year. A number of girls attend the Ewha Haktang School, and it is satisfactory to note that their conduct, as well as their progress in school work, is most favourably commented on by the principal. Others of the girls are employed in needlework and embroidery, and the officer in charge is now starting a shirt-making department.

So great has been the pressure on the Headquarters to send officers and open up new villages, that the number of cadets in training has been increased beyond the usual twenty, and at Seoul there are now more than thirty young men and women who hope to be commissioned as officers next June.

Many interesting incidents in connection with the

THE GREAT CALL CAMPAIGN OF THE SALVATION ARMY

Forward Movement, known throughout the Salvation Army as the "Great Call Campaign," might be related. Not the least of these is the case of a Korean named Pak Hyung Nak, who some years ago went to Hawaii and was converted in a Salvation Army meeting and became a very earnest worker. Having saved some money, he remitted it to the Seoul Headquarters, with a letter saying that he was returning to Korea, but if he should die or be shipwrecked it was to be retained by the Salvation Army and used for the work. Fortunately, however, he arrived safely—a happy old gentleman, whose religion was a joy to behold. He decided to settle down near some relations who lived some distance away from any Army centre. We told him that as there was no Salvation Army there, he ought to try to make one, and gave him a good supply of literature and Bible portions. For several months little was heard from him, and then one day recently two men came from his village to say that our comrade was dead, but that before he died, he had told the people of the village about the Saviour he loved and served, and had made about forty converts. Then he had made two of his friends take down his last wishes regarding his little property, worth about Yen 700. He left it to the Salvation Army, in the hope and prayer that an officer would be sent to carry on the work and look after and train his converts. This we are doing, with every prospect of success. All in the village seem to have known, loved and believed in "the Salvation Army man."

From other neighbourhoods come reports of remarkable conversions. From one district comes a most interesting story of a sorceress, sixty-three years old, who is now a bright, happy Christian and has handed all her old implements, such as a small wooden crocodile bell, fan, etc., over to the officer of the district.

During the year a Temperance Campaign was conducted by means of a special number of the "War Cry." This resulted in a sale of twenty thousand copies

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during one month, and a considerable number of people became abstainers.

One very interesting feature of the work has been the increased generosity of the people among whom the Army works, resulting in the trebling of the local income over the amount raised two years ago. This is exclusive of gifts for buildings in twenty-five new villages permanently occupied during the year.

CHAPTER IX

ENGLISH CHURCH MISSION TO KOREA

(SRI KŎ KWAI)

The English Church Mission in Korea has only been gradually recovering from the effects of the Great War. The Bishop only returned at Easter from England, whither he had gone in 1920 for the Lambeth Conference; and overdue furloughs on the part of other members of the Mission have kept the staff at a low working power. In one case—the Rev. F. Wilson—the long delay in taking furlough resulted in a serious break-down, which will prevent his returning to his post in Paikchun, or, indeed, to the East at all. In the course of 1922, however, it is expected that the staff of the Mission will be at its full actual strength of eighteen members (nine men and nine women)—a serious reduction on pre-war figures, which it is hoped that the next few years may do something to correct.

On the other hand, a state of affairs which throws more responsibility on the native church is not wholly a misfortune. And large Korean churches in Kanghwa and Paikchun Districts are now practically in the sole charge of Korean priests, as the Japanese church in Fusan is in that of the Japanese priest. The Korean priests are now four in number, and at Michaelmas, 1921, two more Koreans were ordained deacons. In the summer, moreover, St. Michael's Training School for Clergy and Catechists (closed during the War) was reopened under the Rev. C.H.N. Hodges as Principal—its habitat being removed from Kanghwa to Chemulpo. We have, however, no startling developments to record,

and look forward rather to a gradual lengthening of cords and strengthening of stakes. It is hoped that the summer of 1922 may witness the laying of the foundations of the long delayed Pro-Cathedral in Seoul.

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PART III EDUCATIONAL AND MEDICAL WORK

WORLD

PART III
EDUCATIONAL AND MEDICAL
WORLD

CHAPTER X

THE GENERAL EDUCATIONAL SITUATION AND WORK FOR 1921

A. W. WASSON

An Educational Tidal Wave The outstanding characteristic of the year 1921 is the phenomenal increase in the number of students in school.

This increase is general. It is true in every province and of all kinds of schools. Public and private, schools for boys and schools for girls, literary schools and industrial schools, all have been affected by this educational tidal wave. In some schools the rate of tuition has been increased fourfold over that charged in 1920, and yet the number of applicants able and willing to pay the increased charge greatly exceeds the capacity of the schools.

Number of Students and Percentage of Increase According to statistics compiled by the Government-General, the number of Korean students in all schools, public and private, in May, 1921, was 222,007, an increase of 45 per cent over the number in school on that date in 1920. The educational statistics gathered by the Federal Council show the number in Mission and Church schools of the denominations represented in the Council to be 53,821, an increase of 87 per cent over the number reported for 1920.

Distribution between Public and Private Schools The number of students in the public and private schools and their distribution throughout the educational system is shown by the following table :

	Public and Government	Private	Total
Common Schools	150,755	6,464	157,219
Higher Common Schools.	2,134	3,484	5,618
Girls' Higher Common Schools... ..	458	607	1,065
Special Schools	476	174	650
Industrial Schools	2,584	215	2,799
Elementary Industrial Schools... ..	1,260	—	1,260
Other Schools... ..	—	53,396	53,396
Total... ..	157,667	64,340	222,007

The number of boys and girls in Boys and Girls school and their distribution is as follows :

	Boys	Girls	Total
Government Common Schools... ..	511	269	780
Public Common Schools... ..	130,911	19,064	149,975
Private Common Schools.	4,844	1,620	6,464
Higher Common Schools.	5,618	1,065	6,683
Special Schools	650	—	650
Industrial Schools	2,799	—	2,799
Elementary Industrial Schools... ..	1,260	—	1,260
Other Schools... ..	42,773	10,623	53,396
Total... ..	189,366	32,641	222,007

In addition to these, there are about **Some Interesting Ratios** 290,000 pupils in *Sehtangs*, old-fashioned one-room schools which exist primarily for teaching the Chinese characters and classics, but which also give rudimentary instruction in arithmetic and the Japanese language. This makes the total number in school 512,007. The Korean population, according to the census completed Oct. 1, 1920, is 16,891,289. The ratio of students to the total population is therefore 1 to 33.

The total number of Christians reported to the Federal Council by the cooperating missions (the Methodist and Presbyterian denominations) is 241,328. The ratio of students in Christian schools to the Christian constituency is 53,821 to 241,328, approximately 1 to 4½.

At the end of this article is given a summary of the educational statistics for the last four years. These make it clear that the remarkable growth witnessed in 1921 is but a continuation and acceleration of a movement which began in the preceding year.

Many factors have combined to produce this movement. In order to understand the conditions which have favored it and the forces which have brought it about, it is necessary to take a glance backward over the educational history of Korea for the last quarter of a century. During these eventful years, Korea has been in turn an independent nation, a protectorate of Japan and an integral part of the Japanese Empire. In each of these three stages of her political history, we find an outstanding landmark in her educational history.

The first of these landmarks is the abolition of the *Kwaga* and the establishment of a system of modern schools in 1894-5. Up to this time, education had consisted almost entirely of the study of the Chinese ideographs and classics. The lowest round in the educational system was the *Sehtang*, which was found in nearly every village. The topmost round was the *Kwaga*, the great examination in Seoul, in which the successful candidates were rewarded by political preferment. The scholar was awarded the highest rank in the social order. The love of letters which is still characteristic of the Koreans was fostered. But the content of the old education was ill adapted to the needs of the modern world, and so the abolition of the *Kwaga* was a step in the direction of progress. The new system was modelled after the Japanese. It included Primary, Normal and Middle Schools and Foreign Language Schools. But the spread of the new education was dis-

courageously slow. The people were not awake to the value of modern education and the development of the new system was not pushed by the authorities.

The second educational landmark is **The Reorganization of the educational system in 1906**, two years after the protectorate began. Detailed regulations were issued for the establishment and control of schools. The emphasis in the reorganization was placed upon elementary and industrial education. At this time a number of Korean leaders, not connected with the Government, were active in the establishment of private schools. Impassioned appeals were made to the people to support modern education as a means of making the people strong. This was also a period of rapid expansion on the part of the Christian church, and many church schools were established.

The third landmark is the promulgation of the **Chōsen Educational Ordinance, 1911**, one year after the annexation of Korea by Japan. It is still in force. According to it, the essential principle of education in Korea is the making of good and loyal subjects by giving instruction on the basis of the Imperial Rescript concerning Education (Imperial Ordinance No. 229, Ch. I., Art. 2). One of the principal objects of the educational system outlined by it is "to engender national characteristics and spread the knowledge of the national language (Japanese)." (Manual of Education in Chōsen, p. 9).

The Ordinance was enacted by Imperial decree and cannot be changed by the Governor-General. It outlines the system which is to be established and fostered by the Government. But the enforcement of the Ordinance and also the making of regulations for the control of private schools was left to the Governor-General.

The regulations enacted by the Governor-General militated against the establishment and continuance of

private schools. In March, 1915, regulations were issued which prohibited religious ceremonies and religious teaching in private schools where general education was given. However, schools which were already in existence and permitted by the old regulations were allowed a period of ten years in which to conform to the revised regulations.

Following the agitation for independence in 1919, a new Governor-General was appointed for Korea. In the new régime under Baron Saitō, various changes have been made in the educational regulations, which make the schools more attractive to Korean students. The requirement that subjects of study be taught in the Japanese language has been modified. Religious instruction is permitted in the curricula of private schools for which special regulations have not been provided. The new regulations permit English to be taught five periods a week in high schools, where formerly it could only be taught two periods a week. Korean students have long been eager to study English, hoping to find in it a door to the literature of the West and a window for looking out upon current events. Other changes have been made, looking towards a closer correlation with the schools of Japan Proper. Steps have been taken towards securing a revision of the Educational Ordinance, which will increase the period of study in common schools from four to six years, and in high schools from four to five years. Plans are being matured by the educational authorities for the establishment of a university. Interschool athletics, which for some years had been under the ban, are now permitted and add to the zest and enjoyment of student life.

Two years ago, in the eyes of a Korean student, the educational course was circumscribed, dull and formal. It led only to a clerkship or some other subordinate and prosaic position. To-day the horizons are wider. The way is more interesting. It connects

with all the highways of the world and stretches out toward the frontiers beyond which lie the realms of undiscovered knowledge. The goals are less definite and more distant, but they reflect the rosy light of the hopes that are stirring in the hearts of the people.

It is well known that the membership of the Church in Christian lands is largely made up of persons who were converted in childhood. We should expect Korea to be an exception to this rule. It is a comparatively new mission field and is noted for the rapid growth and evangelistic fervour of the native church. Yet recent investigations indicate that even in this field the majority of the members now in the church joined when they were under twenty years of age. Surely, then, the main force of the efforts at evangelization should be directed towards winning the young people, and to-day, when the youth of the land are so eager to learn, offers the most favourable opportunity that has come in all the history of this field.

The students of to-day are in quest of a new world. The old is discounted. Old customs, old opinions, old doctrines are readily discarded. The same currents that bring new students under the influence of Christianity tend to carry the young people who have grown up in the church away from the simple faith of earlier years. Faith and scholarship and vision are needed for the important work of guiding the students through the period of readjustment. The young Christian athletes need help in getting their second wind.

I. SUMMARY OF EDUCATIONAL STATISTICS OF ALL SCHOOLS FOR FOUR YEARS.

(Compiled from statistics of the Government General)

	1918	1919	1920	1921
Government Common Schools... ..	2	2	2	3
Students	509	461	531	780

Teachers, Japanese	10	10	9	18
Korean	5	5	5	8
Public Common Schools... ..	462	482	559	675
Students	87,379	84,306	102,654	149,975
Teachers, Japanese	694	694	867	1,024
Korean	1,620	1,661	1,854	2,481
Private Common Schools	26	33	34	37
Students	2,890	4,521	5,016	6,464
Teachers, Japanese	29	32	27	25
Korean	93	108	119	151
Boys' Higher Common Schools (Gov't and Conforming Private).	11	12	14	17
Students	3,497	3,156	3,467	5,618
Teachers, Japanese	193	104	114	129
Korean	75	73	92	132
Girls' Higher Common Schools (Gov't and Conforming Private).	5	6	7	7
Students	632	687	714	1,065
Teachers, Japanese	45	51	52	48
Korean	25	25	31	35
Industrial Schools (Gov't & Private).	21	22	25	28
Students	2,103	1,967	2,040	2,759
Teachers, Japanese	102	119	135	163
Korean	26	27	35	44
Elementary Industrial Schools (Public)	68	67	55	57
Students	1,840	1,252	1,082	1,300
Teachers, Japanese	141	141	110	136
Korean	85	67	74	73
Special Schools (Gov't 4, Private, 2).	6	6	6	6
Students	692	584	470	650
Teachers, Japanese	131	136	142	139
Korean	38	36	38	47
Other Schools	778	742	689	635
Students	44,915	38,204	37,674	53,396
Teachers, Japanese	117	90	76	66
Korean	2,558	2,544	1,862	1,886
Total No. Schools	1,374	1,372	1,391	1,439
Students	144,338	135,138	152,648	222,007
Teachers, Japanese	1,361	1,431	1,532	1,694
Korean	4,463	4,253	4,110	4,936
Expenditure	¥3,521,166	4,549,511	8,861,157	12,171,787

Sehtangs (one room schools for
teaching the Chinese characters
and classics, not included in
the above)

23,369 24,040 25,482 —

Students	...	...	...	...	260,975	275,920	292,625	—
Teachers	...	...	...	...	21,613	24,185	25,621	—
Kindergartens (Private)	...	...	...	...	4	5	10	22
Students	...	...	...	...	50	51	671	839
Teachers	...	...	...	...	5	5	18	33

II. SUMMARY OF EDUCATIONAL STATISTICS OF
CHRISTIAN SCHOOLS FOR FOUR YEARS
(Compiled from statistics of the Federal Council)

	1918	1919	1920	1921
Higher Common Schools (Boys).	18	22	22	22
Enrolment	2,524	2,028	2,348	4,192
Teachers	149	132	112	178
Higher Common Schools (Girls).	13	11	18	17
Enrolment	1,291	578	1,218	1,966
Teachers	76	74	67	96
Common Schools (Boys)	556	389	448	601
Enrolment	16,685	14,085	16,231	27,635
Teachers	762	642	713	1,004
Common Schools (Girls)	180	213	153	211
Enrolment	8,483	7,027	8,067	12,797
Teachers	366	386	300	400
Other Schools	23	37	33	336
Enrolment	783	926	889	7,231
Teachers	30	31	52	385
Total No. Schools	790	672	674	1,187
Enrolment	29,771	24,644	28,803	53,821
Teachers	1,383	1,265	1,244	2,063

CHAPTER XI

EDUCATION OF KOREAN WOMEN

MISS MARGO LEWIS

**Unprecedented
Opportunity**

Since the inauguration of the work in the beginning of missionary effort in Korea, the educational work for the young women has seen a steady growth, but the last year has been exceptional in the great increase in the number of students. Parents who before have been reluctant to see their daughters leave their conservative home surroundings, have had to give in to the young women, who are demanding equal opportunities with their brothers. Girls who several years ago finished primary school, and then, for lack of funds, dropped out, are now somehow obtaining financial aid and are finishing their education.

The great avalanche of students that descended upon the schools in the spring and fall found many mission schools unprepared for the unprecedented increase. In Seoul especially, every school took in students until the limit of capacity was reached, and when the doors had to be closed there were many sorrowing ones that had to be turned away. There is hardly a mission school in the country that is not in need of a building of some description or other; if they have a dormitory they need a recitation building; if they have the latter, then they need more dormitory space; but always some increase in their buildings.

As the years have rolled by, and the cost of educating a girl has increased to approximately three times what it was ten years ago, there has been an ever increasing

willingness on the part of parents and guardians to shoulder their share of the financial burden involved. In some places parents have made greatly appreciated gifts towards equipment. The spirit of cooperation has been more felt than ever before.

² **Kindergartens
and
Night Schools** The two branches of work that have seen the greatest increase in the number of institutions have been the night schools and the kindergartens. These schools for married women and for children have sprung up like mushrooms all over the country. Many are quite independent. This is true especially of the Korean Women's Educational Association in Seoul. The one Christian Kindergarten Training School is entirely unable to meet the greatly increased need for trained teachers.

**Women's Union
Christian College** The movement for the establishment of a Women's Christian College for Korea was launched several years ago and has the sympathetic support of several of the missions, but is needing something more substantial than that. What is now essential is the initial financial backing.

CHAPTER XII

O. R. AVISON, M. D.

Probably the best way of showing the situation in medical missionary work in Korea is by the use of statistical tables setting forth in parallel columns the conditions that obtained in 1920 and in 1921. It will be seen that there has been some improvement, and that there are certain signs of further gains for the coming year.

PRESBYTERIAN MISSION NORTH

[illegible]

Station	1920				1921				Remarks
	On hand		Needed		On hand		Needed		
	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	
	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	
Seoul (see below, Severance Institution)									
Chungju	1	0	1	1	0	0	2	1	Doctor was sent to Syenchun on account of the death of Dr. Sharrocks.
Andong	1	0	1	1	0	0	2	1	Doctor was removed to Taiku.
Taiku	0	0	2	1	2	0	1	1	One doctor will remain only one year more.
Total	4	2	7	4	5	3	8	3	

PRESBYTERIAN MISSION SOUTH

Kunsan	1	1	1	0	1	1	1	0	
Chunju	1	1	0	0	0	1	1	0	
Mokpo	0	1	1	0	0	1	1	0	Doctor now expected
Kwangju	1	0	0	1	1	1	0	0	
Soonchun	1	1	0	0	1	1	0	0	
Total	4	4	2	1	3	5	3	0	

PRESBYTERIAN MISSION: CANADIAN

Hamheung	1	0	0	1	1	0	0	1	
Songjin	1	1	0	0	1	1	0	0	
Yongjung	1	1	0	0	2	1	0	0	One Doctor returning on furlough.
Total	3	2	0	1	4	2	0	1	

PRESBYTERIAN MISSION: AUSTRALIAN

Chinju	1	1	1	0	2	1	0	0	One doctor to be assigned to the Severance Institution.
Tongyung	1	1	0	0	1	1	0	0	
Total	2	2	1	0	3	2	0	0	

METHODIST MISSION NORTH

Station	1920				1921				Remarks
	On hand		Needed		On hand		Needed		
	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	
Yengbyen	0	0	1	1	0	0	1	1	
Pyengyang	0	0	1	1	1	1	0	0	Men's Hospital
"	1	0	0	1	1	1	0	0	Women's "
Haiju	1	0	1	1	1	0	1	1	Doctor now sailing. Other doctor on furlough and will have other appointment.
Seoul	1	1	1	1	2	2	0	0	Women's Hospital
Wonju	1	0	0	1	0	0	1	1	
Kongju	0	0	1	1	1	0	0	1	
Total	4	1	5	7	6	4	3	4	

METHODIST MISSION SOUTH

Songdo	1	1	1	0	2	1	0	0
Choonchun	1	0	0	1	1	1	0	0
Wonsan	1	0	0	1	1	1	0	0
Chulwon	1	0	0	1	1	0	0	1
Total	4	1	1	3	5	3	0	1

EPISCOPALIAN MISSION ENGLISH

Chemulpo	0	0	1	1	0	0	1	1
Chinchun	1	0	0	1	1	0	0	1
Total	1	0	1	2	1	0	1	2

SEVENTH DAY ADVENTIST MISSION

Soonan	1	?	0	?	1	?	0	?
Totals	24	12	17	18	28	19	15	11

The above list shows that a slight advance has been made in the country stations, the increase in doctors being 4 and the increase in nurses 7. The need, however, is still very great, as is shown by the figures in the need column for 1921—doctors 15 and nurses 11. There is a slight apparent divergence in this column, due to the changing plans for medical work in some of the stations.

SEVERANCE UNION MEDICAL COLLEGE, SEOUL

Station	1920				1921				Remarks
	On hand		Needed		On hand		Needed		
	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	
	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	Doctors	Nurses	
Presby. North	4	1	2	1	5	2	1	0	One likely to be assigned during 1922.
„ South	1	0	1	1	1	0	1	1	
„ Can.	1	0	1	1	1	1	1	0	
„ Austral.	0	0	1	1	0	0	1	1	Doctor appointed.
Method. North	1	1	2	0	1	1	2	0	One doctor about to be assigned.
„ South	1	0	1	1	1	0	1	1	A doctor about to sail.
Total	8	2	8	5	9	4	7	3	

When one remembers that a medical school with its faculty only half filled can scarcely function as a school, it is very disappointing to see from the above list that there are still seven vacancies in the needed staff of 16, and that three nurses are still needed out of a staff of seven.

Considering the very great need of the country for doctors and the still greater desirability of having Christian doctors, it is apparent that the Missions and Boards should fill up their quotas in the school even before

they fill the vacancies in the stations, although we hope they may be able to do both in the near future.

It is pleasant to note in this connection that, as can be seen from the "remarks" column, there is a good prospect that four of these vacancies will be filled during 1922, while one extra man is to be put on from an outside source. The departments that will still be vacant are Anatomy and Histology, Pathology, Therapeutics and Pharmacology.

To summarize, the attention of the Boards and Missions may be drawn to the following figures. If each can furnish the number of doctors and nurses mentioned, the full quota now needed for Korea will be provided, in so far as the six Missions mentioned are concerned.

Presbyterian	North,	8	Doctors	&	3	Nurses,	(4	hospitals	with	no	Doc.)
"	South	4	"	"	1	"	(3	"	"	"	")
"	Canada	1	"	"	1	"					
"	Australia	1	"	"	1	"					
Methodist	North	5	"	"	4	"	(2	"	"	"	")
"	South	1	"	"	2	"					

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. It is a history of a people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The second of these is the fact that the United States is a nation of immigrants. It is a nation of people who have come from many different parts of the world, and who have brought with them their own customs and traditions.

The third of these is the fact that the United States is a nation of pioneers. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The fourth of these is the fact that the United States is a nation of freedom. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The fifth of these is the fact that the United States is a nation of progress. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The sixth of these is the fact that the United States is a nation of peace. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

The seventh of these is the fact that the United States is a nation of justice. It is a nation of people who have been able to overcome many difficulties and to build a great nation out of a small colony.

KOREA

PART IV ORGANIZATION REPORTS

FORIA

CHICAGO, ILL. 1902
PART IV

CHAPTER XIII

A YEAR OF SUCCESSFUL PUBLISHING

GERALD BONWICK

The strength of the Christian Literature Society of Korea lies in the fact that it is bound up inextricably with the missions and the missionaries in such a way that every desire and need of theirs is quickly supplied by the Society. In former times it used to be said that the Koreans were a reading people but that we had nothing readable in their own language to offer them. This drawback is now being speedily rectified, and 1921 has been noteworthy for the large number of good books that have been published through this Society.

Almost the entire missionary force of Korea is in active membership with the Society. This signifies a live interest in its operations and willingness to aid its development. Our members now number 248, and, not content with help thus rendered, the missionaries have organized themselves into a Book Club numbering nearly 200 members, who guarantee to take at least two copies of each new book as it is published by the Society. This means that between 300 and 400 copies of each new edition have a certain and immediate sale, which goes a long way towards meeting the printing expense of the whole edition. This is a practical solution of one of our most serious publishing problems. We are glad to regard it as an indication of the strong backing that our missionaries are willing to give to the work of the Society.

The missions, too, have done their part in standing

by the Society in times of adversity. *The Christian Messenger* found itself in deep waters at the beginning of the year, and was faced by a deficit of Yen 4,772 which was immediately assumed by the missions in proportionate amounts, and the whole liability was paid off. The Society is not engaged in a profit-making enterprise; a number of its publications are issued at a distinct loss financially. For instance, it is expected that the *Christian Messenger* for 1922 will have a deficit of Yen 1,500, the *Sunday School Magazine* a deficit of Yen 450, and the *Bible Magazine* a deficit of Yen 950. The latter amount is met by the generous aid of Mr. R.A. Jaffary, of China, but the other amounts can only be balanced by the earnings of the Society. It is hoped that the profits from the *Union Hymnal*, in various editions, and the *Sunday School Lessons* will be a valuable aid in this direction.

During 1921 the Society has published 99 new titles and new editions of books and tracts, containing forty-seven and a half million pages of Gospel appeal. This means an average of 24 pages per volume, which is a marked contrast to the average of 7 pages per volume only five years ago.

Our sales numbered over three million copies, the income from which amounted to Yen 80,000 during the year, as compared with Yen 17,600 in 1916. But perhaps the most noteworthy indication of progress in our publishing work is the fact that we have issued 32 books of 100 pages each or more, and 9 of these are in cloth board covers as well as in paper covers, thus giving them a substantial and inviting appearance.

Some of the more important of these have been Stalker's *Life of Christ* and *Life of St. Paul*, *The Parables of Jesus* by Dr. W.M. Taylor, *The Other Wise Man* by Dr. Henry Van Dyke, *Sermons* by Dr. H.G. Underwood, *The Story of Joseph* by Dr. J.R. Miller, Sell's *Bible Doctrines*, *The Manhood of the Master* by Dr. H.E. Fosdick (second edition), *Keys to the Word* by Dr. A.T. Pierson, *Aesop's Fables*, *Exposition of the Book of Daniel* by Dr. R.A. Hardie, *Introduction to*

the Old Testament by Dr. R.A. Hardie and Robert's *Rules of Order*. It is evident that the Society bridges the gulf between the author or translator and his public, by printing and distributing the books that Korea needs, and so renders an appreciable service to the missions and to the Christian public that is not duplicated by any other agency.

During the past year or two we have been giving much closer attention to the style of printing and binding followed for our publications. The type and arrangement of pages have been much improved, and it has become our aim to give an air of distinct individuality to each book by the special design adopted for the cover. The quality of paper, too, has been considerably improved and in several volumes attempts at illustration have been made. For a year or two we experimented in the "parallel" style of type setting—giving the Mixed Script and the Eunmun characters in parallel columns—but this does not seem to have been appreciated to any large degree and we have ceased to put out books in this form, with the exception of the *Bible Magazine*.

This has also been an exceptional year for the granting of free literature, for in addition to the usual grants made possible by generous friends in the home lands, our Society determined to aid the special Campaign of 1921 by grants of current literature from our own catalogue. These were very welcome and materially helped to make the campaign more successful. Twelve books were selected for this purpose, and these, together with the usual free leaflets and tracts distributed every year, numbered 182,462 copies and were of the value of Yen 3,079.

Another important issue has been the series of eleven sheet-tracts and the Campaign poster specially published for the Presbyterian Forward Movement to the extent of 1,463,000 copies. These are not included in our ordinary statistics.

Not only does the Society publish all the Sunday School Lessons used in Korea, but it also issues various

supplies for the use of the Sunday schools, such as Reward Cards, Class Registers and a large variety of cards and blanks. We are always ready to take up new ideas in this connection and are eager to forward the Sunday school cause. Another advance has been the opening of a model Sale-room devoted to the retail distribution of our literature. Its attractive arrangement and complete range of books in stock, tastefully displayed, make us hope that it will serve as a model for the book-rooms throughout the country to copy and emulate.

We are pleased to note that the Rev. H. A. Rhodes has assumed the editorship of the *Christian Messenger*. Already a number of new ideas are being worked out in its pages and it is hoped that the circulation will at least be doubled as a result of the new leadership. Special offers are being made to agents who will undertake the collection of subscriptions.

STATISTICAL COMPARISONS

	1921	1920
Copies distributed ...	3,101,013	1,634,757
Copies published... ..	2,526,996	1,201,387
Pages published	47,644,244	25,325,692
New titles and reprints	99	82
Net value of stock ...	Yen 28,564	Yen 21,702
Income from sales	" 80,331	" 46,511
Total income	" 105,101	" 60,753
Total expenditure	" 104,980	" 68,257
Total assets... ..	" 81,337	" 65,222
Total liabilities	" 17,236	" 21,581
Capital... ..	" 59,191	" 43,641

CHAPTER XIV

THE BRITISH AND FOREIGN BIBLE SOCIETY

HUGH MILLER

Bible work in Korea, due to the increased interest in Christianity, had a more satisfactory year than for some time. It has been and still is difficult to maintain adequate stocks, but we expect this difficulty to become less as we go on. The circulation shows an increase of 81,000 volumes, and of this number there are 17,000 New Testaments more than last year. The receipts from sales amount to Yen 46,000, an increase of 18,000 over the receipts for the previous year. Contributions received within the agency amount to Yen 2,167, which is an increase of Yen 500 compared with the previous year, and is the largest amount yet received. Of this sum Yen 908 came in as collections made by the Korean churches which observed Bible Sunday—the last Sunday in May. Sometimes contributors send a word along with their contributions which shows their appreciation of the work of the Society. The following are quotations from two letters: "With best wishes for greater things yet in your great work." "As a slight token of my profound appreciation of the great work of your society in Korea and for Korea."

Mr. T. Hobbs and his assistants are doing a fine piece of work in taking care of the field side of the Society's operations. In order to do it they have to take long trips, many miles of which are done on foot, and which take them away from their families for

more than half the year and force them to eat poorly prepared food, sleep in uncomfortable inns in very unsanitary surroundings and work long hours each day under pressure and strain. To them especially is due unstinted praise, and all the more so as they neither expect nor desire it.

³ The following table of circulation will show how the books have been circulated:

Colportage Sales	651	8,064	452,321	461,036	405,528
Commercial Sellers' Sales	210	5,211	3,434	8,855	3,749
Biblewomen's Sales	12	137	25,460	25,609	25,513
Depot Sales	1,381	40,157	26,998	68,536	47,910
Free Grants	38	406	516	960	740
	2,292	53,975	508,729	564,996	483,440

Colportage is the medium through which most of our circulation is effected. We had an average of 131 men and 13 Bible women who circulated 486,000 volumes. Varied are the experiences of the workers in this phase of evangelistic effort. Of this the Rev. H. W. Lampe, D. D., writes:

"Let me say just a word for any who may be interested in the work of these colporteurs. Their lives seem rather humdrum at times, as the lives of all of us do. On the road from place to place they meet people and tell them about the Gospel and sell a portion to each if they can. Very often they cannot receive cash for the sale and so have to receive an egg or a little straw rope or the like, which is often more of a nuisance to them than giving the portion away. Of course many people promise to believe on Jesus as their Saviour, but the colporteur never knows whether they have believed until he happens upon them again. From most of their sowing they see no results, but every now and then they do, and how it heartens them to put forth better and more strenuous efforts! Mr. Kim Sang Youl tells of a woman who not only received the message but got all the rest of her household to believe. This is not an extraordinary case, but

only an illustration of what is very likely to happen.

"All three of the colporteurs now in this territory are graduates of the Men's Bible Institute—a six years' course of a full five weeks each year. They are all very faithful in their work and on Sundays are helpful in the weak churches where they try to be present and help in the services. They are better trained men than anyone in these churches and so they often have charge of everything on Sunday. They teach the Sunday school lesson to the whole assembly and then preach both morning and evening. They try to see to it that the people who said they would believe attend the church. They go to the homes themselves, tell the church officers about them and so interest them. It is impossible to tell all the good these men do as they go on their way and give their little messages. They go where no other Christian worker goes—up in mountain recesses or distant isolated places not known by others. The word is spoken and a Bible portion left behind, and before anybody is aware we hear of a little band of Christians meeting together for worship. It is not always possible to say just who is to be credited with this new group. Perhaps no one person. But it certainly is very true that the quiet spreading of the Word has a great deal to do with it all. We are thankful for the work of the colporteurs and the use the Spirit makes of their messages."

Mr. Hobbs also mentions some incidents in his report which I quote :

"The town in which we plan to start
I have Never Heard work is thirteen miles from the railway
of Jesus. station. About a mile from the station
we overtake a man to whom one of
the colporteurs introduces himself. He asks him if he is
a believer, and the man replies, 'I have never heard of
Jesus.' As he is going our way for ten miles, there
is plenty of time for talking, so the colporteur starts
with the story of Creation, then explains the Fall, the
Coming of Jesus, the immortality of the soul and the
Judgment at the end of the world. Before leaving him,

the colporteur says, 'To-day you have heard the Gospel, so you must decide whether you will believe it or not.' He promises to think it over and bids us 'Go in peace.'

"In his reception room we find a well-to-do farmer. In addition to the long pipe that he is smoking, there are three others and a box of tobacco. These are provided for guests who may come in, and, after salutations, are placed at our disposal, but we do not make use of them. After some conversation, the old gentleman tells us that he bought a New Testament ten years ago, but that he is too old to read or believe. The Testament that he has is in small type, so the colporteur produces a book in larger print, and finding that he can read it, he makes a purchase. One of the greatest difficulties in getting these old men to believe is the fact that there is no provision for Ancestor Worship in Christianity. They have worshipped at the graves of their ancestors and now that the time is near for them to pass over, they sternly oppose any departure from the old way. We leave him with his Bible and offer a prayer that he may be led into the Truth.

"In a village school the boys have no money, but they are told that they can have a two sen book for an egg.

One boy says, 'I'll fetch an egg from my house,' and another boy says, 'Bring two.' He returns with an egg in his pocket and another in his hand. He hands the latter to the other boy, who promptly purchases a Gospel. After doing so, he tells the boy who fetched the eggs to buy a book, but he replies, 'No, I'll read your book and eat my egg.' This he proceeds to do, to the amusement of the on-lookers."

We are profoundly thankful for the privilege of having a part in the work of this Society that, as Dr. Mott has said, "undergirds and strengthens all other organizations and movements in our all-embracing Christianity," and for the privilege of cooperating with so

many appreciative missionaries and Christian workers of all denominations, as well as with our own staff, in our common task of giving to the people of Korea and others living within her borders, the Church's priceless heritage, the Word of God. With the past behind us we look into the future and are determined to heed the exhortation of the Wise man when he said: "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

CHAPTER XV

BIRD'S EYE VIEW OF THE KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION

F. M. BROCKMAN

The Union Committee of the Korean Young Men's Christian Associations comprises five city and twelve student associations. The chairman of this committee is the Hon. Yi Sang Chai, formerly Secretary of the Imperial Cabinet of the Korean government and for many years recognized as one of the foremost religious leaders of Korea. The general secretary is Mr. Hugh H. Cynn, who for ten years was principal of the largest mission school for boys in Korea. Mr. Cynn is a graduate of an American university and is well known as the author of "The Rebirth of Korea."

The City Associations These comprise Seoul, Hampheung, Syenchun, Pyengyang and Taiku.

SEOUL.—This association has a well equipped modern plant consisting of a main building, a boys' building and gymnasium, and an industrial plant. The staff is composed of 19 Korean secretaries and 3 American secretaries. The progress of the past year is shown in the following statistics:—

Membership	2,248
Increase over 1920 of	1,100
School enrolment	945
Increase of	nearly 100%
Receipts	₩73,520.00
Increase of	₩27,722.00

Industrial Department. This is the most unique feature of this association. It has developed work in wood, iron, wicker furniture-making, commercial photography and printing. This past year they filled 3,085 different orders and turned out 50,000 yen's worth of work.

Religious Department. This has always been the outstanding feature of our Y.M.C.A. activity. A prominent non-Christian said, "The Y.M.C.A. is the fountain-head of high ideals. It is the only place where they constantly strive after the best good of young men." Last year our week of prayer had an attendance of 4,560 young men and resulted in an evangelistic campaign, during which the young men carried the Christian message to every non-Christian home in Seoul and led 655 other young men of the city to Jesus Christ.

Junior Department. This has a membership of over 1000 boys, who have their own Cabinet and Inner Circle. In addition to such activities as lectures, debates and entertainments especially for the boys, they have their own clubs, Bible classes and Gospel meetings.

HAMHEUNG. The Y.M.C.A., although it has been organized here for only two years, has carried on such effective work that the Canadian Presbyterian Mission, which has charge of this field of two million people, have urgently requested that Y.M.C.A. work be started in each of their five large stations, and that a secretary be sent out from America to have charge of all the Y.M.C.A. work in their district. This request, the first I know of to come from an entire mission, is a tribute to the Y.M.C.A. work in Korea.

SYENCHUN. Half the population of this city are Christian. The Y.M.C.A. has been organized here for two years and has the distinction of having the first association building erected by local subscription.

PYENGYANG. The association was organized within the past year in this city, which is the dominant influence in the church life of Korea. The city has a church membership of 7,200, in thirteen churches, and

here the field is ripe for a very large and effective Y.M.C.A. work. All the pastors and missionaries united in requesting the Y.M.C.A. to organize. The association here has asked for an American secretary to be sent out for their work.

TAIKU. This is the latest association to be organized. It was started in December of this year. Taiku is the most important commercial center in South Korea. In addition to its population of 37,000 it has a famous market, which attracts tens of thousands of people. This offers a unique opportunity for the association to serve not only the city but also the outlying districts.

There are twelve student associations **The Student Work** in Korea, making a very creditable beginning for student work. The Union Committee has this year called its first student secretary, David Yi, who after the completion of the course in Syenchun spent ten years studying in Pekin.

In the two educational centers for Koreans outside Korea, viz., Tokyo and Pekin, student associations have been organized, which are rendering valuable service to Korean students.

The International Committee of the **International Secretaries** Y.M.C.A. has the following representatives to aid in the development of their work in Korea:

- F. M. Brockman, General Administration
 - G. A. Gregg, Educational and Industrial Departments.
 - B. P. Barnhart, Junior and Physical Departments.
 - W. L. Nash, Student Department.
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KOREA

PART V OBITUARIES

CHAPTER XVI

OBITUARIES

I.—DAVID MURRAY LYALL

David Murray Lyall, Chairman of the Federal Council of Missions, 1920-1921, was born on Jan. 20, 1876, at Adelaide, South Australia. His father, the Rev. James Lyall, was minister of Flinders Street Presbyterian Church. His mother was sister-in-law of the Rev. Dr. John G. Paton, so well known throughout the world as missionary to the New Hebrides.

Mr. Lyall was educated principally at Prince Alfred College, Adelaide, and at the University of Melbourne. Then he entered the Theological Hall, Ormond College, of the Presbyterian Church of Victoria, graduated in 1905 and was licensed to preach the Gospel. He accepted the difficult position of Travelling Secretary to the Australian Students' Christian Union and for three years he travelled through the Universities of Australia, doing a very great work. He represented Australia at the World's Student Christian Conference at Tokyo in 1907.

After his marriage in 1909 with Miss A. G. Lorimer, he came to Korea and worked in Chinju until 1914. When he arrived, there was no other man on the station and he had the peculiarly difficult position of guiding a station already well established, before he knew either the language or the people. From 1914 to 1920 Mr. Lyall was stationed in Masanpo. He came at a difficult time in the history of the station, but before he left, the work was firmly established.

He was at all times specially aware of the value of

union work and of education, taking great interest in the work of the Federal Council, which he always urged upon his mission.

When his furlough came in 1916 the War was at its height. He enlisted in the Y.M.C.A. and went to Egypt, and we know that he did excellent work which was valued and remembered by more than one of the officers with whom he came in contact.

His enthusiasm for his own work and his complete trust and belief in the Koreans always made work a joy to him and brought out the very best in his fellow-workers. There was also his determination to make the most of himself. He had no particular hobbies and found in the study of the language from different angles a means of passing the odd unfilled moments of the day. To Mr. Lyall the work was always first, and we cannot forget how for years past, when he found the vocation of an itinerating missionary both laborious and unsuited to his health, he went about it uncomplainingly and did the work most thoroughly. But there was one characteristic known to his friends which was always a source of pleasure to them. Mr. Lyall had a keen sense of the ludicrous and constantly in the little affairs of life he used humorous phrases, which were a joy to his friends and which became current in the circles of the Mission.

Early in the spring of last year he was rather suddenly laid aside, and though after periods of rest he frequently attempted to do his work, the doctor finally ordered him back to Australia last October. He was called Home from Melbourne, Aug. 28, 1921.

If this work were not the Lord's, we of the Australian Mission would wonder how we should continue it without Mr. Lyall and the splendid contribution of strength and wisdom that he made. But the work is not ours, and we know that He Who has taken our brother to Himself will take care that the work shall go on and not suffer.

CHAPTER XVII

OBITUARIES

II.—MRS. H.G. UNDERWOOD, M.D.

The late Mrs. H.G. Underwood, née Lillias Stirling Horton, was born in Albany, N.Y., U.S.A., in 1851. The family moved to Chicago, Ill., and there she studied medicine in the Chicago Woman's Medical College. After her graduation she was sent out to Korea in 1888, being the first woman physician appointed to this land by the Board of Foreign Missions of the Presbyterian Church of the U.S.A. As the first appointment of Protestant missionaries to Korea was made in 1884, just four years before, one can judge of the devotion and courage of the young women who in that early day offered themselves for a field of which so little was known, and that little more likely to discourage and alarm than attract.

Dr. H. N. Allen had already won his way into the palace, and soon after Dr. Horton's arrival she was called to treat the Queen. Her faculty for friendship soon won the heart of Her Majesty, as her skill had won her confidence, and this relationship continued active until the unfortunate death of the Queen in 1895.

In the year 1889 Dr. Horton was married to the Rev. H.G. Underwood, the pioneer Presbyterian clergyman to Korea, and they celebrated the event by taking a tour together through the northern part of Korea to investigate conditions, and especially to look into the results of the Christian evangelistic work already done in the far north by Mr. Suh Sang Yun, that flaming Korean evangelist who had introduced Protestant Christ-

ianity into this country even before the coming of American missionaries. Such a trip was calculated to try the courage of even a brave man.

On all occasions when Mrs. Underwood was called to court professionally, she was careful to use the opportunity to converse with Her Majesty on religious matters, and the Queen manifested much interest in Christian teaching and practice.

Up to the extent of her physical ability and the time she could get from her many Bible classes for women, she conducted medical clinics and visited the Korean women in their homes. She always encouraged them to learn to read and then to study the Bible with thoroughness, and to this end she was for many years a hardworking translator of tracts and Bible study helps which the women could use. In the last few years especially did she devote herself to successful literary efforts, one of the most important of which was the supervision for the district comprised by Seoul Station of a course of Bible Studies by correspondence. She did not confine her literary efforts to Korean writings, but in addition wrote several English books dealing with life in Korea, such as "Fifteen Years among the Topknots" and "Tommy Tompkins in Korea," while after her husband's death she put much loving labour into his biography.

Dr. and Mrs. Underwood made a deep impression on the Korean people, and in whatsoever form the latter may develop nationally, their life here will still be one of the most potent influences in the moral, social and religious aspirations which will in the years to come guide the people in their later development. Now that they have both passed on, Korea is to be congratulated in that they have left a son to carry on their work and grandsons who may, in still later years, continue in this land that which their parents and grandparents started so well.

JAPAN AND KOREA,

APPENDICES

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APPENDIX I

THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

MEMBERS, OFFICERS AND COMMITTEES FOR 1921-1922

ROLL OF THE FEDERATION,—1921

ABCFM	F. Cary, F. A. Lombard, H. Pedley, E. L. Coe, M. E. Stowe.
ABF	M. M. Carpenter, M. D. Jesse, J. A. Foote, C. H. Ross, R. A. Thomson.
AFP	T. E. Jones, A. Lewis.
ABS	K. Aurell (absent).
BFBS	F. Parrott.
CC	W. J. McKnight.
CMS	J. C. Mann, W. H. Elwin, L. L. Shaw, H. J. Worthington.
EA	P. S. Mayer, E. Ranck.
EPM	D. Ferguson.
LCA	J. K. Linn, S. O. Tholaksen, M. L. Bowers, L. S. G. Miller.
LEF	R. Lindgren.
MCC	H. W. Outerbridge, E. C. Hennigar, C. P. Holmes, (Mrs.) D. Norman.
MCCW	C. E. Hart, H. J. Jost.
MEFB	F. W. Heckelman, C. W. Iglehart, A. D. Berry, G. F. Draper.
MEFBWc	D. A. Wagner, M. Lee, A. B. Sprowles, M. Z. Pider.
MEFBWw	L. Bangs, A. L. Finlay.
MES	S. A. Stewart, S. E. Hager, J. T. Meyers, J. C. C. Newton, M. M. Cook.
MP&MPW	A. L. Coates.
MSCC	V. C. Spencer, F. Hamilton.
OMJ	W. M. Vories.
PCC	J. Hotson.
PN	J. B. Hail, J. G. Dunlop, G. W. Fulton, T. C. Winn, J. Leavitt.
PS	S. P. Fulton, I. S. McElroy, E. Buchanan, A. P. Hassell.
RCA	A. Oltmans, A. Pieters, A. Van Bronkhorst, J. M. Noordhoff.

RCUS	L. A. Lindsay, C. D. Kriete, J. P. Moore.
SBC	G. W. Bouldin, J. H. Rowe, (Mrs.) W. H. Clarke.
UB	B. P. Shively.
UCMS	C. E. Robinson, T. A. Young, G. Garst.
WU (c)	S. A. Pratt.
YMJ (c)	W. D. Cunningham.
YMCAA	G. S. Phelps, J. M. Davis, G. C. Converse, H. H. Grafton.
YWCAUS	J. N. Scott, R. A. Ragan.

OFFICERS AND COMMITTEES

Officers

Chairman—Dr. G. W. Bouldin.
Vice-Chairman—Dr. C. A. Logan.

Secretary—Dr. G. W. Fulton.
Treasurer—Rev. B. F. Shively.

STANDING COMMITTEES

Executive Committee

Term Expires 1922

The four above named officers.
Miss M. M. Cook.
Rev. J. C. Mann.
Dr. H. Pedley.

Term Expires 1923

Rev. T. A. Young.
Mr. G. C. Converse.

Continuation Committee

Term Expires 1922

Mr. G. Bowles.
Dr. H. Pedley.
Rev. P. A. Davey.
Mr. W. M. Vories.
Mr. A. Jorgensen.

Term Expires 1923

Miss C. Loomis.
Rev. W. Wynd.
Dr. D. R. McKenzie.
Rev. W. H. Clarke.
Bishop H. Welch.

Term Expires 1924

Miss I. S. Blackmore.
Dr. L. Layman.
Rev. W. P. Buncombe.
Dr. E. H. Zaugg.
Dr. A. K. Reischauer.

Christian Literature Committee

Term Expires 1922

Dr. Wm. Axling.
Dr. C. J. L. Bates.
Dr. J. G. Dunlop.
Miss F. E. Griswold.

Term Expires 1923

Miss A. W. Allen.
Dr. A. Oltmans.
Rev. S. Heaslett.
Mr. G. S. Phelps.

Term Expires 1924

Dr. A. D. Berry.
Dr. R. C. Armstrong.
Dr. C. Noss.
Miss Jane N. Scott.

Japan Evangelist

Term Expires 1923

Editor-in-Chief, Rev. J. C. Holmes.
Associate Editor, Rev. P. S. Mayer.
Mr. J. Merle Davis.

Term Expires 1922

Miss A. G. Lewis.
Dr. J. G. Dunlop.
Dr. H. V. S. Peeke.

The Christian Movement*Term Expires 1924*

Editor-in-Chief, Dr. S. J. Umbreit.

Term Expires 1922

Dr. D. C. Holtom.

Miss A. C. Bosanquet.

Term Expires 1923

Dr. R. C. Armstrong.

Dr. D. S. Spencer.

Dr. D. A. Murray.

Examiners in the Japanese Language*Term Expires 1922*

Miss Florence Gardener.

Dr. G. M. Rowland.

Dr. C. Noss.

Term Expires 1923

Dr. H. W. Myers (Con.)

Dr. H. H. Coates.

Dr. G. W. Bouldin.

Language School Directors*Term Expires 1922*

Mr. G. Bowles.

Dr. D. R. McKenzie.

Miss N. M. Daniel.

Term Expires 1923

Rev. W. Wynd.

Rev. W. P. Buncombe.

Dr. H. U. S. Peeke.

Committee on Evangelism*Term Expires 1922*

Rev. S. E. Hager (Con.)

Mr. W. M. Vories.

Rev. Frank Cary.

Term Expires 1923

Rev. W. P. Buncombe.

Rev. J. H. Rowe.

Miss A. W. Allen.

Term Expires 1924

Mrs. J. H. Scott.

Rev. A. P. Hassel.

Rev. C. F. McCall.

Committee on Education*Term Expires 1922*

Rev. L. J. Shafer.

Rev. L. S. G. Miller.

Dr. A. K. Faust.

Term Expires 1923

Rev. H. F. Woodsworth.

Miss L. L. Shaw.

Miss Edith Parker.

Term Expires 1924

Rev. F. A. Lombard (Con.)

Miss A. G. Lewis.

Miss M. Z. Pider.

Sunday School Committee*Term Expires 1922*

Rev. W. J. Callahan.

Miss L. Mead.

Miss S. A. Pratt.

Term Expires 1923

Rev. E. C. Hennigar (Con.)

Miss A. L. Archer.

Dr. J. G. Dunlop.

Term Expires 1924

Dr. G. W. Fulton.

Miss M. F. Lediard.

Rev. P. S. Mayer.

The Social Welfare Committee*Term Expires 1922*

Dr. H. W. Myers.

Rev. S. F. Moran.

Mrs. W. D. Cunningham.

Term Expires 1923

Miss Helen Topping.

Rev. T. E. Jones.

Rev. F. E. Hagin.

Term Expires 1924

Mr. J. Merle Davis (Con.)

Miss S. Bauernfeind.

Dr. Wm. Axling.

International Relations*Term Expires 1922*

Dr. C. J. L. Bates.

Dr. H. Pedley.

Mr. F. Parrott.

Mr. W. M. Vories.

Term Expires 1923

Rev. K. S. Beam.

Dr. A. Oltmans.
Mr. G. Bowles.
Mr. W. R. F. Stier.

Term Expires 1924

Bishop H. J. Hamilton.

Publicity Committee

Term Expires 1922

Dr. A. Oltmans (Con.)
Rev. D. G. Haring.
Mrs. Wm. A. McIlwaine.

Term Expires 1923

Dr. D. S. Spencer.
Rev. K. S. Beam.
Rev. A. P. McKenzie.

Newspaper Evangelism

Term Expires 1922

Dr. D. Norman.
Rev. A. Pieters.
Rev. W. H. M. Walton.

Term Expires 1923

Dr. H. Brokaw.
Rev. J. P. Nielson.
Rev. C. H. Ross.

Term Expires 1924

Rev. H. Kuyper.
Dr. C. Noss.

Rev. W. E. Erskine.

Necrology

Dr. G. F. Draper.

Statistician

Dr. D. S. Spencer.

American School in Japan

Mrs. G. S. Phelps.

Advisory Committee Canadian Academy

Rev. W. H. Erskine.

Delegate to Federal Council of Korea

Rev. S. A. Stewart.

Special Committees

1. Commission for Business Bureau.

Dr. G. W. Fulton (Con.)
Dr. A. Oltmans.
Mr. G. S. Phelps.

2. Sanitarium.

Rev. F. Parrott (Con.)
Rev. F. A. Lombard.
Dr. Wm. C. Buchanan.
Miss I. S. Blackmore.
Rev. P. F. Schaffner.

APPENDIX II

THE FEDERATION OF CHURCHES IN JAPAN

LIST OF OFFICERS

Rev. K. Ishikawa	President
Rev. M. Kawazoe	Vice-President
Rev. S. Noguchi	Vice-President
Rev. K. Masuno	Secretary
Mr. K. Yamamoto	Secretary
Mr. M. Nishijima	Treasurer
Mr. B. Fukunaga	Treasurer

ADMINISTRATIVE COMMITTEE (Jōgi-iin)

Rev. I. Iwanuma	Rev. S. Hirakawa
Rev. K. Ibuka, D. D.	Rev. K. Ishizaka
Rev. W. Chiya	Rev. Y. Chiba, L. L. D.
Rev. M. Tayama	Rev. G. Okazaki
Rev. R. Nakajima	Rev. K. Tsunajima
Rev. K. Matsuno	Rev. H. Kozaki, D. D.
Bishop K. Uzaki, D. D.	Rev. K. Mōri
Rev. Y. Hirai	Rev. J. Segawa
Rev. Y. Hirata	

APPENDIX III

LIST OF INTERNATIONAL ORGANIZATIONS IN JAPAN

DECEMBER, 1921

The Japan Peace Society.

Executive Vice-President: Baron Sakatani, Hara Machi, Koishikawa, Tokyo.

General Secretary: Isami Kawakami, Office of Peace Society, National Y.M.C.A., 10 Omote Sarugaku Chō, Kanda, Tokyo.

The League of Nations Associations in Japan.

President: Prince Tokugawa (Honorary).

Chairman: Viscount Shibu-awa.

Vice-President: Baron Sakatani.

Dr. J. Soyeda.

Hon. General Secretary: Setsuzō Sawada: Office, 1 Itchōme, Uchi-Yamashita Chō, Kojimachi, Tokyo.

The Association Concordia. (Social, Religious and International Problems). Hon. Secretary: Prof. M. Anesaki, Imperial University, Hongō, Tokyo.

International Service Bureau in Japan.

Chairman: Baron Sakatani.

Vice-Chairman: D. Tagawa, M. P.

J. McD. Gardiner.

General Secretary: Isamu Kawakami. (Office, National Y.M.C.A., 10 Sarugaku Chō, Kanda, Tokyo).

Japan Council, World Alliance of Churches for International Friendship.

Vice-Chairman: Rev. K. Kodaira.

General Secretary: T. Tsuga, National Y.M.C.A., 10 Omote Sarugaku Chō, Kanda, Tokyo.

International Friendship Committee of Federation of Christian Missions.

Chairman: Gilbert Bowles, 30 Kōun Chō, Mita, Shiba, Tokyo.

Executive Secretary: Rev. K. S. Beam, National Y. M. C. A., 10 Omote Sarugaku Chō, Kanda, Tokyo.

Women's Peace Association of Japan.

Chairman: Mrs. Hide Inouye.

Business Secretary: Miss Kiyo Suda, Women's University, Koishikawa, Tokyo.

America-Japan Society.

President: Viscount Kaneko.

Secretaries: Tokutarō Sakai and W. L. Keene.

Office: 21 Mitsubishi Building, 5 Marunouchi, Tokyo.

APPENDIX IV

THE FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA

CHAIRMEN OF THE FEDERAL COUNCIL

C. D. Morris...	...	...	...	...	...	...	...	...	1912
W. G. Cram...	...	...	...	...	...	...	...	...	1913
C. F. Bernheisel	...	...	...	...	...	...	...	...	1914
L. B. Tate	...	...	...	...	...	...	...	...	1915
W. C. Rufus...	...	...	...	...	...	...	...	...	1916
G. S. McCune	...	...	...	...	...	...	...	...	1917
E. J. O. Fraser	...	...	...	...	...	...	...	...	1918
Hugh Miller...	...	...	...	...	...	...	...	...	1919
D. M. Lyall	...	...	...	...	...	...	...	...	1920
W. B. Harrison	...	...	...	...	...	...	...	...	1921

FRATERNAL DELEGATES TO JAPAN

S. A. Moffett, W. A. Noble	...	...	...	...	...	...	...	...	1913
W. D. Reynolds, J. L. Gerdine	...	...	...	...	...	...	...	...	1914
H. G. Underwood	...	...	...	...	...	...	...	...	1915
D. A. Bunker	...	...	...	...	...	...	...	...	1916
G. Engel	...	...	...	...	...	...	...	...	1917
W. R. Foote...	...	...	...	...	...	...	...	...	1918
J. W. Hitch	...	...	...	...	...	...	...	...	1919
L. B. Tate	...	...	...	...	...	...	...	...	1920
Hugh Miller	...	...	...	...	...	...	...	...	1921

OFFICERS OF THE COUNCIL 1921-1922

Chairman,	...	...	...	...	...	...	W. B. Harrison.
Vice-Chairman,	...	...	...	...	...	...	J. L. Gerdine.
Secretary,	...	...	...	...	...	...	W. M. Clark.

Treasurer,	T. Hobbs.
Librarian,	H. H. Underwood.
Statistician,	J. Y. Crothers.

COMMITTEES

(The Chairman is designated by an asterisk)

Executive :—W. B. Harrison,* R. A. Hardie, A. F. Robb, J. S. Nisbet,
J. N. McKenzie, W. A. Noble, W. N. Blair.

On Governmental Relations :—(Formerly, the Legal Committee).

1922. S. A. Moffett, J. N. McKenzie, Miss O. M. Tuttle.

1923. W. A. Noble, Hugh Miller,* F. M. Brockman.

1924. J. L. Gerdine, A. F. Robb, W. M. Clark.

Rules and By-Laws :—

1922. J. S. Nisbet, G. Engel.

1923. A. R. Ross, W. A. Noble.*

1924. W. N. Blair, F. K. Gamble.

Survey :—J. N. McKenzie, F. K. Gamble, Miss O. F. Pye.*

Social Service :—H. A. Rhodes,* F. M. Brockman, Miss N. L. Grove.

Christian Literature :—Hugh Miller, R. A. Hardie,* Miss L. H. McCully, D. A. Bunker.

Hymn Book :—

1922. Mrs. D. L. Soltau, H. D. Appenzeller, R. Grierson.

1923. G. A. Gregg,* Mrs. F. M. Brockman, Miss Mary Young.

1924. Miss E. Hardie, A. W. Allen, Mrs. W. M. Clark.

Union Newspaper :—

1922. R. Grierson, M. L. Swinehart, H. A. Rhodes.*

1923. J. S. Gale, M. B. Stokes, Miss L. A. Miller.

1924. F. W. Cunningham, C. S. Deming, J. C. Crane.

Nominating :—

1922. R. A. Hardie, W. M. Clark.

1923. A. H. Barker, F. W. Cunningham.

1924. C. D. Morris,* C. A. Clark.

Arrangements :—T. Hobbs,* B. W. Billings, Mrs. J. F. Genso.

Language School :—

1922. C. Ross, Miss A. M. Campbell, W. D. Reynolds.

1923. J. S. Gale, J. W. Hitch, E. M. Cable.

1924. H. H. Underwood,* Miss J. L. Walter, R. Grierson.

Audit :—J. F. Genso,* F. M. Brockman.

Library :—C. S. Deming, F. K. Gamble, R. C. Coen.

On Sunday School Committee :—G. Bonwick.

Business Manager of Publications :—G. Bonwick.

Fraternal Delegate to Japan :—H. Miller; Alternate :—J. N. McKenzie.

Promotion of International Friendship :—Bishop H. Welch,* N. C.

Whittemore, Secretary, W. B. Hunt, W. M. Clark, A. R. Ross, F.

J. L. Macrae, J. E. Fisher, C. D. Morris, F. M. Brockman, Mrs. A.

Chaffin, H. Miller.

Fraternal Delegate to the Korean Council :—L. L. Young.

Associate Editors of the "Christian Movement" :—

1921. B. W. Billings.

1922. H. A. Rhodes.

Necrology :—C. D. Morris,* J. C. Crane, Miss K. Wambold.

Editorial Board of the "Korea Mission Field" :—A. F. DeCamp.

Editor-in-Chief, F. K. Gamble, G. Bonwick, H. A. Rhodes, F. M. Brockman, Miss O. M. Tuttle, H. Miller, R. C. Coen, H. D. Appenzeller.

Editor of the Prayer Calendar :—R. C. Coen.

Kindergarten Work :—Miss C. Brownlee, M^{rs}. J. F. Genso, Miss E. M. Dicken.

Cooperative Buying :—H. T. Owens,* A. F. DeCamp, J. L. Gerdine, M. L. Swinehart, B. W. Billings.

Chinese Work :—M^{rs}. C. S. Deming,* (Other members for this year will be as previously appointed by the Missions).

Work among Koreans in Japan :—C. A. Clark,* Corwin Taylor, Secretary, W. N. Blair (Also other members previously appointed or to be specially appointed by Mission bodies).

ROLL OF DELEGATES

Mission of the Presbyterian Church in the U. S. A. —32—

W. N. Blair.	Cyril Ross.
Miss Anna McKee.	E. H. Miller.
T. S. Soltan.	J. Y. Crothers.
C. A. Clark.	W. M. Baird.
J. F. Genso.	E. W. Koons.
W. J. Anderson.	Miss J. Delmarter.
H. M. Bruen.	H. J. Hill.
F. S. Miller.	H. H. Henderson.
Miss V. F. Ingerson.	W. B. Hunt.
H. H. Underwood.	Miss K. Wambold.
Robt. McMurtrie.	Miss Hilda Helstrom.
Miss C. McCune.	A. G. Welbon.
Miss M. Best.	W. C. Erdman.
J. U. S. Toms.	N. C. Whittemore.
R. E. Winn.	R. C. Coen.
Miss H. E. Pollard.	Miss M. L. Hanson.

Mission of the Presbyterian Church in the United States. —15—

W. M. Clark.	R. T. Coit.
Miss L. Dupuy.	Miss A. L. Greer.

Mrs. J. S. Nisbet.	R. Knox.
Miss M. L. Dodson.	L. T. Newland.
W. B. Harrison.	F. M. Eversole.
H. D. McCallie.	J. S. Nisbet.
M. L. Swinehart.	L. B. Tate.
J. C. Crane.	

Mission of the Methodist Episcopal Church. —15—

H. D. Appenzeller.	B. W. Billings.
C. S. Deming.	Miss N. Grove.
Herbert A. Welch.	C. D. Morris.
C. Taylor.	Miss O. M. Tuttle.
D. A. Bunker.	Mrs. A. B. Chaffin.
Miss E. I. Haynes.	J. V. Lacy.
W. A. Noble.	Mrs. M. C. Swearer.
Miss J. Wal er.	

Mission of the Methodist Episcopal Church, South. —14—

J. L. Gerdine.	M. B. Stokes.
O. C. Mingle dorf.	Miss H. Tinsley.
W. G. Cram.	F. K. Gamble.
Miss A. Graham.	Miss L. Nichols.
C. N. Weems.	L. C. Brannan.
A. W. Wasson.	R. A. Hardie.
J. E. Fisher.	Miss L. Edwards.

Mission of the Canadian Presbyterian Church. —9—

Miss L. H. McCully.	T. D. Mansfield.
A. F. Robb.	Miss E. M. Palethorpe.
Mrs. A. F. Robb.	Miss G. L. Cass.
L. L. Young.	Miss M. Fox.
A. R. Ross.	

Mission of the Presbyterian Church in Australia. —7—

G. Engel.	Miss B. Menzies.
J. N. McKenzie.	F. J. Thomas.
F. J. L. Macrae.	Miss J. E. McCague.
F. W. Cunningham.	

British and Foreign Bible Society

Hugh Miller.

Young Men's Christian Association

F. M. Brackman.

、 Ex-Officio

A. F. DeCamp.

G. Bonwick.

T. Hobbs.

Total number of delegates 97.

THE JOURNAL OF THE
 AMERICAN MEDICAL ASSOCIATION
 PUBLISHED WEEKLY
 CHICAGO, ILL., U.S.A.
 Vol. 11, No. 1, January 1916

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JAPAN MISSIONARY DIRECTORY

April 15, 1922

Compiled by

DAVID S. SPENCER,

KUMAMOTO

THE JOURNAL OF THE
AMERICAN MEDICAL ASSOCIATION
PUBLISHED WEEKLY
CHICAGO, ILL., U.S.A.
1917

LIST OF MISSION BOARDS AND CHURCHES

With names of secretaries and statisticians on the field.

(The initials used are the standard forms for America, India, China and Japan).

1. ABCFM. American Board of Commissioners for Foreign Missions. *Rev. K. S. Beam.*
2. ABF. American Baptist Foreign Missionary Society. *Rev. C. B. Tenny*, Secretary. *Louise Jenkins*, Statistician.
3. AEPM. Allgemeiner Evangelisch-Protestantischer Missionsverein. *Dr. E. Schiller.*
4. AFP. Foreign Missionary Association of Friends of Philadelphia. *Rosamond H. Clark.*
5. AuBM. Australian Board of Missions (Anglican).
6. AG. Assembly of God. *Miss Ruth Johnson.*
7. BS. American Bible Society. *Rev. K. Aurell.*
British and Foreign Bible Society, and National Bible Society of Scotland. *Mr. F. Parrott.*
8. CC. Mission Board of the Christian Church (American Christian Convention). *Miss Martha S. Stacy.*
9. CG. Church of God. *Rev. John D. Crose.*
10. CLS. Christian Literature Society. *Rev. S. H. Wainwright.*
11. CMA. Christian and Missionary Alliance. *Rev. Arthur Petrie.*
12. CMS. Church Missionary Society. Central Japan & Hokkaidō, *Rev. W. P. Buncombe*, Secretary.
Kyūshū, *Rev. J. Hind*, Secretary.
Bishop *H. J. Hamilton*, Statistician, for all Sei Kō Kwai.
13. DII. Door of Hope. *Mr. Wm. J. Taylor.*
14. EA. Evangelical Association of North America. *Rev. P. S. Mayer.*
15. FMA. General Missionary Board of the Free Methodist Church of North America. *Rev. H. H. Wagner.*
16. HFMA. Hephzibah Faith Missionary Association. *Miss Susan E. Beers.*
17. Ind. Independent of any Society.
18. JEB. Japan Evangelistic Band. *Mr. James Cuthbertson.*
19. JBTS. Japan Book & Tract Society. *Mr. George Braithwaite.*
20. JIM. Japan Interior Mission. *Rev. Robert Atchison.*

21. JRM. Japan Rescue Mission. *Miss Grace C. Penrod.*
22. KK. Kumiai Kyōkai. (Congregationalist). *Rev. Kunojo Ameda, 25 Nichōme, Nakanoshima, Kita-ku, Osaka.*
23. LCA. Board of Foreign Missions of the United Lutheran Church in America. *Rev. A. J. Stinewalt.*
24. LEF. Lutherska Evangeliföreningen Finland. *Rev. Ruben Lindgren.*
25. MCC. Methodist Church of Canada. *Rev. D.R. McKenzie, and J. S. Blackmore.*
26. MEFB. Board of Foreign Missions of the Methodist Episcopal Church. *Rev. G. F. Draper, Secretary. Rev. Robert S. Spencer, Statistician.*
27. MES. Board of Foreign Missions of the Methodist Episcopal Church, South. *Rev. J. W. Frank.*
28. (a) MP. Board of Foreign Missions of the Methodist Protestant Church. *Rev. E. I. Obee.*
- (b) MPW. Woman's Foreign Missionary Society of the Methodist Protestant Church. *Miss Olive I. Hodges.*
29. MSCC. Missionary Society of the Church of England in Canada. *Bishop H. J. Hamilton. Statistician for Sei Kō Kwai.*
30. NC. Nazarene Church. *C. H. Wiman.*
31. NKK. Nihon Kirisuto Kyōkai, (Presb. & Reformed). *Mr. Meisaburō Inouye, 10 Omote-chō, Sarugaku chō, Kanda, Tokyo, Dendō Kyoku.*
32. NMK. Nihon Methodist Kyōkai, (MCC, MEFB, MES), *Rev. Kameji Ishizaka, Dendō Kyoku, 76 Kyō Bun Kwan, Tokyo.*
33. NSK. Nippon Sei Kō Kwai, (CE, CMS, PE, SPG, & AuBM) *Bishop H. J. Hamilton.*
34. OMJ. Ōmi Mission. *Mr. E. V. Yoshida, Hachiman, Ōmi.*
35. OMS. Oriental Missionary Society, *Rev. E. A. Kilbourne.*
36. PBW. Pentecost Bands of the World. *Rev. Fred Abel.*
37. PE. Domestic & Foreign Missionary Society of the Protestant Episcopal Church in America. *Rev. J. A. Welbourn.*
38. PN. Board of Foreign Missions of the Presbyterian Church in the United States of America. *Rev. Harvey Brokaw, Secretary. M. C. Winn, Statistician.*
39. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States, South. *W. A. McIlwaine.*
40. RC. Roman Catholic Church.
41. RCA. Reformed Church in America. *Rev. A. Van Bronckhorst.*
42. RCUS. Reformed Church in the United States. *Rev. E. H. Zaugg.*
43. ROC. Russian Orthodox Church. *Bishop S. Tikhmiroff.*
44. SA. Salvation Army. *Lieut. Charles Duce.*
45. SAM. Scandanavian Alliance Mission. *Rev. C. E. Carlson.*
46. SEC. Southern Baptist Convention. *Rev. G. W. Bouldin.*
47. SDA. Seventh Day Adventists. *Mr. A. B. Cole.*

48. SPG. Society for the Propagation of the Gospel in Foreign Parts. South Tokyo Diocese,—*Rev. W. F. Franke*. Osaka Diocese,—*Bishop Foss*.
49. UA. American Unitarian Association. *Rev. J. B. W. Day*.
50. UB. Foreign Missionary Society of the United Brethren in Christ. *Rev. J. Edgar Knipp*.
51. UCMS. United Christian Missionary Society. *Rev. T. A. Young*.
52. UGC. Universalist General Convention. *Rev. Hazel Kirk*.
53. WM. Wesleyan Methodist Connection of America. *Rev. M. A. Gibbs*.
54. WU. Woman's Union Missionary Society of America. *Miss Mary E. Tracy*.
55. YMJ. Yotsuya Mission. *Mr. Harold E. Beatty*.
56. YMCA-A Young Men's Christian Association (American International Committee). *Mr. G. S. Phelps*.
- YMCA-T Government School Teachers Affiliated with YMCA. *Mr. G. S. Phelps*.
57. YWCA. Young Women's Christian Association, of the United States of America. *Miss Jane N. Scott*.
58. WSSA. World's Sunday School Association. *Mr. Horace E. Coleman*.

FORMOSA

59. EPM. Foreign Missions of the Presbyterian Church of England. *Rev. Thomas Barclay*.
60. PCC. Board of Foreign Missions, Presbyterian Church in Canada. *Rev. William Gauld*.
-

ALPHABETICAL LIST

The order is as follows: Name; year of arrival in Japan; initials of Missionary Society or Board; address; Postal Transfer Number and Telephone Number, when known. (A)=absent.

A

- Abel, Rev. Fred, and W., 1913, PBW., 391 Kashiwagi, Yodobashi-machi, Tokyo-fu.
- Achison, Miss Maude, PCC., Taihoku, Formosa.
- Acocok, Miss Amy, 1905, ABF., 50 Shimo Tera Machi, Himeji-shi.
- Adair, Miss Lily, PCC., Taihoku, Formosa.
- Adams, Miss Alice P., 1891, ABCFM., 95 Kadota-Yashiki, Okayama-shi.
- Adams, Mr. Roy P. & W., 1916, HFMA., 2124 Minami Ooka, Yokohama-shi.
- Adanez, Rev. Irhidoro, RC., Uwajima.
- Ainsworth, Rev. F. & W., 1915, MCC., 216 Sengoku-machi, Toyama-shi.
- Airo, Miss Jenni, 1907, LEF., (A), Korsari, Uusikaupunai, Finland.
- Akard, Miss Martha B., 1913, LCA., 337 Aza Haruyoshi, Fukuoka shi.
- Alberic, Rev. R., R.C., Kami Yunokawa-mura, Kameda-gori, Hokkaido.
- Albrecht, Miss Helen R., 1921, MEFB., Aoyama Jo Gakuin, Tokyo-shi.
- Aldrich, Miss Martha, 1888, PE., (Retired), Kami Kyoku, Bishamoncho, Kyoto-shi.
- Alexander, Miss Elizabeth V., 1903, MEFB., 12 Kita Ichijo, Higashi Shichi-chome, Sapporo-shi.
- Alexander, Miss Grace, CG. (A).
- Alexander, Miss M. V., 1919, PN., 102 Tsunohazu, Yodobashi-cho, Tokyo-fu.
- Alexander, Rev. R. P., 1893 & W., 1896, MEFB., 2 Aoyama Gakuin Tokyo-shi. (Tel. Shiba 5002).
- Alexander, Miss Sallie, 1894, PN., (A) Hillsboro Manor, Nashville, Tenn. U. S. A.
- Alexander, Mrs. T. T., PN., 102 Tsunohazu, Yodobashi-cho, Tokyo-fu.
- Alexander, Rev. W. G. & W., 1909, CG. (A).
- Allen, Miss A. W., 1905, MCC., 380 Sunahara, Yanagishima, Kameido, Tokyo-fu.
- Allen, Miss Carolyn, 1919, YWCA., 84 Rokuchome, Honcho-dori, Yokohama-shi.
- Allen, Miss Eleanor, 1919, YWCA., 99 Itchome, Tenmabashi-suji, 4, Kita-ku, Osaka-shi.
- Allen, Miss Thomasine, 1915, ABF., 2 Nakajima-cho, Sendai-shi.
- Alvarez, Rt. Rev. Jose M., 1904, RC., 124 Honcho, Tokushima-shi.

- Ambler, Miss Marietta, 1916, PE., Maruto-machi, Iiromichi-kado, Kyoto-shi.
- Anchen, Rev. Pierre H., 1903, RC., Mura-uchi, Kameda, Hakodate-shi.
- Anderson, Mr. A. N. & W., 1913, SDA., 169 Amanuma, Sugi-nami-mura, Tokyo-fu.
- Anderson, Rev. Joel, 1900, & W., 1903, SAM., (Mrs. A. absent), 920 Nakano, Tokyo-fu.
- Anderson, Miss Ruby L., 1917, ABF., (A) Gothenburg, Neb., U. S. A.
- Andrews, Rev. Eric L., 1912, & W., 1922, PE., Hodono, Atago-cho, Akita-shi.
- Andrews, Rev. R. W. & W., 1899, PE., 48 Minami-cho, 1-chome, Aoyama, Tokyo-shi.
- Andrews, Miss Roslyn W., 1921, PE., 48 Minami-cho, 1-chome, Aoyama, Tokyo-shi.
- Andrews, Miss Sarah S., 1919, Ind. (A).
- Andrieu, Rev. Marcel Joseph, 1911, RC., 19 Sekiguchi-dai machi, Koishikawa, Tokyo-shi.
- Ankeney, Rev. Alfred, 1914, RCUS., (A) 600 W. 122nd St., New York City.
- Archer, Miss A. L., 1899, MSCC. (A).
- Armbruster, Miss Rose T., 1903, UCMS., 72 Myogadani, Koishikawa, Tokyo-shi.
- Armstrong, Miss H. Clare, 1920, YWCA., 16 1-chome, Nishiki-cho, Kanda, Tokyo-shi.
- Armstrong, Miss M. E., 1903, MCC., Sogawa-cho, Toyama-shi.
- Armstrong, Rev. R. C. Ph. D., & W., 1903, MCC., 23 Kamitomizaka-cho, Koishikawa, Tokyo-shi. (Tel. Koishikawa, 3516).
- Asbury, Miss Jessie J., 1901, UCMS., 481 Yoshino-dori, Higashi Tengachaya, Osaka-fu.
- Ashbaugh, Miss Adella M., 1908, MEFB., Kwassui Jo Gakko, Nagasaki-shi.
- Ashbrook, Mr. S. F., 1921, YMCA-T. 84 Gokiso-mura, Nagoya-shi.
- Atchison, Rev. Robert & W., 1904, JIM., 579 Tamade-machi, Tamade, Osaka-shi.
- Atkinson, Miss Anna P., 1882, MEFB; Aoyama Jo Gakuin, Tokyo-shi.
- Atkinson, Miss Maria J., 1899, PS., Takamatsu-shi (A).
- Augustin, Rev., RC. Trappist Monastery, Ishibetsu-mura, Kami-iso-gori, Hokkaido.
- Auman, Rev. J. C. & W., 1921, MP., 65 Miyashita-cho, Ko shikawa, Tokyo-shi.
- Aurell, Rev. Karl E. & W., 1892, ABS., (A).
- Austen, Rev. W. T. & W., 1873, Ind., 60 C. Bluff, Yokohama-shi.
- Averick, Sister Felicia, RC., Narayama, Akita-shi.
- Axling, Rev. William, D. D., & W., 1901, ABF., 10 Fujimi-cho, 6-chome, Kojimachi, Tokyo shi.
- Aylard, Miss Gertrude, 1920, FMA., 1921 Hidein-cho, Tennoji, Osaka-shi.
- Ayres, Rev. J. B., D. D., 1888, PN., 739 A., Kitabatake, Sumiyoshi-mura, Osaka-fu.
- Ayres, Rev. S. G., D. D., & W., 1919, UGC., 1752 E., Otsuka, Higashi-Nakano, Tokyo-shi.

B

- Babcock, Miss B. R., 1897, PE., 10 Shin-machi, Hatchioji, Kanagawa-ken.
- Bach, Rev. D. G. N., & W., 1916, LCA., (A) 213 13th St., Brooklyn, N. Y., U. S. A.
- Bachelor, Mrs. C. A., 1905, YMCA-A, 22 Gochome, Fujimi-cho, Kojimachi, Tokyo-shi.
- Bailey, Miss Barbara M., 1919, MEFB, Aoyama Jo Gakuin, Tokyo-shi.
- Baker, Miss Effie, 1920, SBC., 141, Koya-machi, Kokura-shi.
- Baldwin, Rev. J. M. & W., 1890, MSCC. (A).
- Band, Rev. Edward & W., 1912 EPM., Shinro, Tainan, Formosa.
- Bang, Miss Louise, 1911, MEFB, Fukuoka Jo Gakko, Fukuoka-shi.
- Barber, Rev. W. A. & W., 1919, CMA., San-no-maru, Fukuyama-shi.
- Barclay, Mr. J. Gurney & W., 1912, CMS., Akayama, Matsuy.
- Barclay, Rev. Thomas, D. D., 1874, EPM., Shinro, Tainan, Formosa.
- Barnett, Miss Margaret, 1888, EPM., Shinro, Tainan, Formosa.
- Barnes, Miss Helen V., 1921, MPW., Ei-wa Jo Gakko, Maita-machi, Yokohama-shi. (Tel. Chojiya-machi, 2405).
- Barnhart, Mr. B. P., & W., 1916, YMCA-A. (A), Seoul, Korea.
- Barr, Capt. Kenneth, 1921, SA., Hitotsubashi-dori, Kanda, Tokyo-shi.
- Barr, Miss L. M. 1920, MCC., 380 Sunahara, Yanagishima, Kaneido, Tokyo-fu.
- Barrows, Miss Martha J., 1879, ABCFM., 59 Naka Yamate-dori, 6 chome, Kobe-shi.
- Bartlett, Rev. S. G. & W., 1887, ABCFM., Tera-Machi, Hirokoji-agaru, Higashigawa, Kyoto-shi.
- Bartholome, Brother Joseph, 1910, RC., Tenshudo, Higashi 1-chome, Sapporo-shi.
- Bassett, Miss Bernice C., 1919, MEFR., Kamakura, Kanagawa-ken.
- Bateclor, Ven. Archdeacon John, D. D., & W., 1877, CMS., Nishi 7-chome, Kita Sanjo, Sapporo-shi.
- Bates, Rev. C. J. L., DD., & W., 1902, MCC., Kwansei Gakuin, Kobe-shi. (Tel. Sannomiya 6308).
- Bates, Miss E. L., 1921, MCC., 8 Torii-zaka, Azabu, Tokyo-shi. (Tel. Shiba 6214).
- Baucus, Miss Georgiana, 1890, MEFB., 37 Bluff, Yokohama-shi.
- Bauernfeind, Miss Susan, M., 1900, EA., 84 Sasugaya-cho, Koishikawa, Tokyo-shi.
- Beam, Rev. K. S. & W., 1917, ABCFM., Kadoyashiki, Zaimokuza, Kamakura, Kanagawa-ken.
- Beatty, Mr. Harold E. & W., 1921, YMJ., 6 Naka-cho, Yotsuya, Tokyo-shi.
- Beaube, Rev. Auguste Pierre, 1897, RC., Nagoya-shi.
- Beaumont, Lieut. Col. J. W. & W., 1909, SA., 5 Hitotsubashi-dori, Kanda, Tokyo-shi.
- Beers, Miss Susan E., 1920, IFMA., Choshi, Chiba-ken.
- Bennett, Rev. J. H. & W., 1903, ABCFM., Higashi-cho, Tottori-shi.
- Bennett, Miss Nellie, 1910, MES., 53 Kami Nagare-kawa-cho, Hiroshima-shi.
- Benninghoff, Rev. H. B., D. D., & W., 1907, ABF., (Mrs. B. absent) 91 Bente-cho, Ushigome, Tokyo-shi. (Tel. Bancho 5395).

- Benson, Pastor H. F. & W., 1906, SDA., 75 Sengoku-machi, Wakamatsu-shi, Fukushima-ken.
- Berges, Rev. Auguste, 1913, RC., Kobe-shi.
- Berlioz, Rt. Rev. Bishop Alexander, 1875, RC., 3 Kita Gojunin-machi, Sendai-shi.
- Bertin, Rev. Maurice, 1907, RC., Tenshu-do, Higashi 1-chome, Sapporo-shi.
- Berning, Rev. Lucas, 1920, RC., Tenshu-do, Higashi 1-chome, Sapporo-shi.
- Berry, Rev. A. D., D. D., 1902, MEFB., 8 Aoyama Gakuin, Tokyo-shi, (A).
- Bertrand, Rev. Francois Xavier, 1890, RC., Kokura-shi, Fukuoka-ken.
- Best, Miss Blanche, 1919, YWCA., Muro-machi-dori, Ichijo, Nishi-yeiru, Kyoto-shi.
- Bianchi, Rev. Jean, 1898, RC., Hakodate-shi, Hokkaido.
- Bickel, Miss Evelyn B., 1921, ABF., 3131 Kanagawa-machi, Yokohama-shi. (Tel. Honkyoku 2176).
- Bigelow, Miss G. S., 1886, PN., Baiko Jo Gakuin, 1850 Maruyama-cho, Shimonoseki-shi.
- Bigwood, Adj. Ernest & W., 1920, SA., 13 Honmura-cho, Ushigome, Tokyo-shi.
- Billingham, Mr. W. E., 1921, YMCA-T., Odawara Chu Gakko, Odawara, Kanagawa-ken.
- Birford, Mr. Gurney, 1893, & W. 1899, AFP. (A) 628 Fern Ave., Wichita, Kan. U. S. A.
- Bingham, Miss Anne, 1920, ABCFM., 22 Nakayamate-dori, 6-chome, Kobe-shi.
- Binsiead, Rev. N. S. & W., 1915, PE., 40 Akashi-cho, Kyobashi, Tokyo-shi.
- Birdsall, Miss Anna P., 1919, YWCA., 16 1-chome, Nishiki-cho, Kanda, Tokyo-shi.
- Birraux, Rev. Joseph, 1890, RC., Tamatsukuri, Osaka-shi.
- Bishop, R. v. Charles, 1879, & W., 1880, MEFB., 9 Aoyama Gakuin, Tokyo-shi. (Tel. Shiba, 5002).
- Bixby, Miss Alice, 1914, ABF., 50 Shimo Tera-machi, Himeji-shi.
- Bixler, Mr. Orville D., & W., 1919, Ind., 68 Zoshigaya-mura, Tokyo-fu.
- Blackmore, Miss I. S., 1889, MCC., 8 Torii-zaka, Azabu, Tokyo-shi. (Tel. Shiba, 6214).
- Blakeney, Miss Bessie M., 1919, PS., Kinjo Jo Gakko, Nagoya-shi.
- Bodley, Miss Ellison, 1915, MEFB., (A) 353 Litton Ave., Palo Alto, Calif. U. S. A.
- Bois, Rev. Frederic Louis Joseph, 1912, RC., Nagasaki-shi.
- Bois, Rev. Joseph Francois, 1900, RC., Nagasaki-shi.
- Bonner, Rev. Maxime Jules Cesar, 1903, RC., Oshima, Kago hima-ken.
- Bonta, Mr. Edwin, 1920, OMJ., Hachiman-shi, Shiga-ken.
- Booth, Rev. E. S., D. D., 1879, & W. 1919, RCA., 178 Bluff, Yokohama-shi. (Tel. 1870).
- Bosanquet, Miss A. C., 1892, CMS., 31 Tsukiji, Tokyo-shi.
- Bosbyshell, Miss Bertha C., 1921, ABCFM., Doshisha Girls' School, Kyoto-shi.
- Bott, Rev. G. E., 1921, MCC., 23 Kamitimizaka-cho, Koishikawa, Tokyo-shi.
- Bouge, Rev. Leon Henri, 1894, RC., Oshima, Kagoshima-ken.

- Boulden, Rev. G. W., D. D., & W., 1906, SBC., Seinan Gakuin, Fukuoka-shi.
- Boutflower, Miss M. M., 1909, Ind., 48 Hanazaki-cho, 3-chome, Yokohama-shi.
- Bowers, Miss Mary Lou, 1913, LCA., 337 Aza Haruyoshi, Fukuoka-shi.
- Bowles, Mr. Gilbert, 1901, & W., 1893, AFP., 30 Koun-cho, Mita, Shiba, Tokyo-shi. (Te. Takanawa, 2143).
- Bowman, Miss N. F. H., 1907, MSCC., (A).
- Boyd, Miss Helen, 1912, SPG., 22 Hirakawa-cho, 6-chome, Kojimachi, Tokyo-shi.
- Boyd, Miss L. H., 1902, PE., 21 Iida-machi, 6-chome, Kojimachi, Tokyo-shi.
- Bydell, Miss K. M., 1919, CMS., Poole Girls' School, Tsuruhashi, Osaka-shi.
- Brady, Rev. J. Harper & W., 1917, PS., 602 Eikokuji-cho, Kochi-shi.
- Bradley, Mr. Adrian C., 1922, YMCA-A., Sumiyo-hi, Hyogo-ken.
- Braithwaite, Mr. George, 1886, & W., 1900, JBTS., 5 Hikawa-cho, Akasaka, Tokyo-shi.
- Brand, Mr. Herbert G. & W., 1888, Ind., 22 Nakarokuban-cho, Kojimachi, Tokyo-shi.
- Bradshaw, Miss Annie H., 1889, ABCFM., 6 Minami Rokken-cho, Sendai-shi.
- Breitang, Rev. Eusibius, 1910, RC., 25 Honcho, Muroran-shi.
- Breton, Rev. Marie Joseph Jean Baptiste, 1899, RC., Nagasaki-shi.
- Brick, Miss Ollie A., 1911, RCUS., (A) Galion, Ohio, U. S. A.
- Bristowe, Miss F. M. 1889, PE., 17 Age'suchi, Taira, Fukushima-ken.
- Brocke, Miss Ellen E., 1921, MPW., 101 Hara-machi, Koishikawa, Tokyo-shi.
- Brockman, Mr. Frank M., & W., 1905, YMCA-A, Outside West Gate, Seoul, Korea.
- Brokaw, Rev. Harvey, D. D., & W., 1896, PN., Muromachi, Nishi, Ichijo, Kyoto-shi.
- Brown, Mr. F. H. & W., 1913, YMCA-A. 3117, Kakoi, Nakano, Tokyo-fu.
- Bruer, Mr. Glen W. & W., 1920, MEFB., 12 C. Higashi Yamate, Nagasaki-shi.
- Bryant, Miss E. M., 1896, CMS., (A).
- Byler, Miss Gertrude, 1920, HFMA., Choshi, Chiba-ken.
- Buchanan, Rev. D. C. & W., 1921, PN., 23 Kami Tomizaka-cho, Koishikawa, Tokyo-shi.
- Buchanan, Miss Elisabeth C., 1914, PS., Nibancho, Gifu-shi.
- Buchanan, Rev. Walter McS., D. D., 1895, & W., 1889, PS., (A).
- Buchanan, Rev. W. C., D. D., 1891, PS., Nibancho, Gifu-shi.
- Bull, Rev. E. R. & W., 1911, MEFB., Ike-no-uye-cho, Kagoshima-shi. (F.C. Fukuoka, 4113).
- Bull, Miss Leila, 1888, PE., 19 Yoyo-dori, 1-chome, Chikko, Osaka-shi.
- Buncombe, Rev. W. P., 1888, CMS., 15 Dotesanban-cho, Kojimachi, Tokyo-shi.
- Burnet, Miss M., 1919, JEB., 1349 Shiokawa, Ashio-machi, Tochigi-ken.
- Burnett, Miss Eleanor L., 1920, ABCFM., Kobe College, Kobe-shi.
- Burrows, Capt. Harold, 1921, SA., 5 Hitotsubashi-dori, Kanda, Tokyo-shi.
- Bushe, Miss S. A. C., 1900, CMS., Akayama, Ma'suye-shi.

- Bu ler, Miss Annie E., 1835, FPM., Shoka, Formosa.
 Butler, Miss Bessie, 1921, JRM., 348 Kashiwagi-Yodobashi, Tokyo-fu.
 Buzzell, Miss Annie S., 1892, ABF., Tono, Iwate-ken.

C

- Cadilhac, Rev. Hippolite Louis, 1882, RC. Utsunomiya, Tochigi-ken.
 Callahan, Miss Jean, 1920, MES., Kure-shi.
 Callahan, Rev. W. J. & W., 1893, MES., (A).
 Callbeck, Miss A. L., 1921, MCC., 11 Minami Higakubo-cho, Azabu, Tokyo-shi.
 Caloin, Rev. Edmond, 1897, RC., 9 Wakaba-cho, Yokohama-shi.
 Calvo, Rev. Juan, 1907, RC., 12 Shibano-cho, Takama'su-shi.
 Camp, Miss Evalyn, A., 1916, ABF. (A) 2437 Grand Avenue South, Minneapolis, Minn.
 Campbell, Miss Edith, 1909, MCC., (A).
 Canell, Miss Mona C., 1922, PE., % Bishop Tucker, Kyoto-shi.
 Carlsen, Deaconess, V. D., 1909, PE., Aoba Jo Gakuin, 69 Moto-yanagi-cho, Sendai-shi.
 Carlson, Rev. C. E. & W., 1913, SAM., 920 Nakano, Tokyo-fu.
 Carpenter, Miss M. M., 1895, ABF., 10 Fukuro-machi, Surugadai, Tokyo-shi.
 Carpenier, Sister Ange, Kwakkyoin-dori, Sendai-shi.
 Cary, Miss Alice E., 1915, ABCFM, (A).
 Cary, Rev. Frank & W., 1916, ABCFM, 5 Tomioka-cho, 3-chome, Otaru-shi.
 Castanier, Rt. Rev. Bishop Jean Baptiste, 1899, RC., Kawguchi, Osaka-shi.
 Case, Miss D., 1915, SPG., 15 Nakayama'e-dori, 6-chome, Kobe-shi.
 Cate, Mrs. Ella S., Ind., 31 Fujimi-cho, 2-chome, Kojinachi, Tokyo-shi.
 Ceska, Rev. Anton, 1907, RC., Higashi Owa-dori Niigata-shi.
 Cessalin, Rev. Charles Auguste, 1894, RC., Kessenuma-machi, Miyagi-ken.
 Cessalin, Rev. Gustave Jean Baptiste, 1899, RC., Matsumoto, Nagano-ken.
 Cettour, Rev. Jeremie, 1895, RC., Yamaguchi-shi.
 Chambers, Miss Zuda Lee, 1917, CG., 30 Oiwake-cho, Hongo, Tokyo-shi.
 Chambon, Rev. Jean Alexis, 1900, RC., 3 Kita Gojunin-machi, Sendai-shi.
 Chandler, Miss Adaliza B., 1899, Ind., Anahigawa, Hokkaido.
 Chapelaine, Rev. August Marie, 1896, RC., (A).
 Chapin, Miss Louise, 1919, PN., Meiji Gakuin, Imazato-cho, Shiba, Tokyo-shi.
 Chapman, Miss Claire, 1921, WU., 212, Bluff, Yokohama-shi.
 Chapman, Rev. E. M., & W., 1917, PN., Isada, Shingu, Kii.
 Chapman, Rev. G. K. & W., 1921, PN., 16 Akashi-cho, Kyobashi, Tokyo-shi.
 Chapman, Rev. J. G. & W., 1921, SBC., Seinan Gakuin, Fukuoka-shi.
 Chapman, Rev. J. J., 1899, & W., 1901, PE., Karasumaru-dori, Shimo Tachi-uri, Kyoto-shi.
 Chappell, Rev. Benjamin D. D., 1889, MEFB., (Retired) 4 Aoyama Gakuin, Tokyo-shi. (Tel. Shiba, 5002).

- Chappell, Miss Constance, 1912, MCC., 100 Tsuchihazu, Shinjuku, Tokyo-shi. (Tel. Bancho 2066).
- Chappell, Miss Jean, 1921, YWCA. 65 3-chome, Shimo Yamate-dori, Kobe-shi.
- Chappell, Miss Mary H., 1912, MEFB., 4 Aoyama Gakuin, Tokyo-shi.
- Chappell, Rev. James & W., 1895, PE., (Mrs. C. absent), 32 Kita Kuruwa, Maebashi-shi.
- Charlotte, Sister Superior, 1919, (Anglican Community of the Epiphany), 358 Shirokane Sanko-cho, Shiba, Tokyo-shi.
- Charron, Rev. Isidore Adolphe, 1891, RC., Himeji-shi.
- Chae, Miss Laura, 1915, MEFB., Kwassui Jo Gakko, Nagasaki-shi.
- Cheal, Dr. Percy, M. D., & W., 1920, EPM., EPM Hospital, Tainan, Formosa.
- Cheney, Miss Alice, 1915, MEFB., Aoyama Jo Gakko, Tokyo-shi.
- Cherel, Rev. Jean Marie Felix, 1892, RC., 6 Sarugaku-cho, Kanda, Tokyo-shi.
- Cholmondeley, Rev. L. B., 1887 (Retired).
- Chope, Miss D. M., 1917, SPG., 108 Zushigaya-machi, Koishikawa, Tokyo-shi.
- Clagett, Miss M. A., 1887, ABF. 462 Minami-machi, Mitomachi, Kyushu.
- Clark, Miss L. M., 1919, M. C., Yamanashi Eiwa Jo Gakko, Kofu-shi.
- Clark, Rev. C. A. & W., 1887, ABCFM., Miyazaki-machi, Kyushu.
- Clark, Rev. E. M. & W., 1920, PN., Shimotatekoji, Noda, Yamaguchi-shi.
- Clark, Miss Rosamond H., 1920, AFP., 30 Kouncho, Mita, Shiba, Tokyo-shi.
- Clark, Mr. W. S., 1921, ABCFM., 10 Kita Ichijo, Higashi 6-chome, Sapporo-shi.
- Clark, Miss S. F., 1915, PN., (A) Midway, Kentucky, U. S. A.
- Clarke, Rev. W. H., 1899, & W., 1900., SBC., 130 Reinan-zaka, Akasaka, Tokyo-shi.
- Clapp, Miss Frances B., 1918, ABCFM., Doshisha Girls' School, Kyoto-shi.
- Clawson, Miss Bertha F., 1898, UCMS., Joshi Sei Gakuin, 354 Nakazato, Takenogawa Tokyo-fu, (Tel. Koishikawa, 523).
- Clezie, Miss Mabel, PCC., Tamsui, Formosa.
- Cleary, Miss Mary, 1921, MEFB., Aoyama Jo Gakuin, Tokyo-shi.
- Climpson, Adj. Herbert & W., 1920, SA., 5 Hitotsubashi-dori, Kanda, Tokyo-shi.
- Cloutier, Rev. Urbanus, 1918, RC. Tenshu-do, Higashi 1-chome, Sapporo-shi.
- Coates, Miss Alice L., 1895, MPW., 10 Motoshiro-cho, Hamamatsu-shi.
- Coates, Rev. H. H., D. D., & W. 1890, MCC., (Mrs. C. absent) 105 Takamachi, Hamamatsu-shi.
- Cobb, Rev. E. C. & W., 1904, ABCFM., (A) 37 Elgin St., Newton Center, Mass., U. S. A.
- Cobb, Rev. John B. & W., 1918, MES., 35 Kita Nagasa dori, 4-chome, Kobe-shi.
- Cochran, Miss S. H., 1893, CMS., Sasayama-cho, 3-chome, Kurume-shi.
- Co., Miss Estella L., 1911, ABCFM., Higashi-cho, Tottori-shi.
- Colbourne, Mrs. W. W., 1897, Ind., Yawata, Hojo, Boshu.
- Cole, Mr. A. B. & W., 1916, SDA., 169 Suginami-mura, Tokyo-fu.
- Coleman, Mr. H. E. & W., 1907, WSSA., 10 Hinoki-cho, Akasaka,

- Tokyo-shi. (Tel. Shiba 6934).
- Coles, Miss A. M., 1908, JEB., (A).
- Collins, Mr. H. H., 1912, YMCA-T., Higher Normal School, Hiroshima-shi.
- Combaz, Rt. Rev. Bishop Jean Claude, 1884, RC., Nagasaki-shi.
- Connell, Miss Hannah, PCC., Tamsui, Formosa.
- Conrad, Miss Florence, 1921, SBC., Seinan Gakuin, Fukuoka-shi.
- Converse, Miss Clara A., 1889, ABF., (A) 19 Clark Ave., Northampton, Mass., U. S. A.
- Converse, Mr. Guy C., 1915, & W., 1913, YMCA-A., Sumiyoshi-mura, Hyogo-ken.
- Cook, Miss M. M., 1904, MES., Lambuth Jo Gakuin, 127 Minami-nicho, Higashi-kozu, Higashi-ku, Osaka-shi.
- Cooke, Miss M. S., 1909, MSCC., 5 Shirakabe-cho, Nagoya-shi.
- Copp, Mr. C. W., 1915, YMCA-T., Koto Gakko, Matsumoto-shi, Nagano-ken.
- Corey, Rev. H. H. & W., 1919, MSCC., Shin Nakadono-cho, Takata-shi.
- Corgier, Rev. Flavian Feliz, 1897, RC., 85 Hara-machi, Aomori-shi.
- Cornier, Rev. Alexandre 1900, RC, Shio-machi, Hachinohe, Aomori-ken.
- Cornwall-Legh, Miss Mary, 1907, PE., Jizo, Kusatsu, Gumma-ken.
- Correll, Rev. I. H., D. D., & W., 1873, PE., 2 Ka-umi-cho, Azabu, Tokyo-shi.
- Cotrel, Rev. Pierre Louis Marie, 1902, RC., Oita, Bungo.
- Couch, Miss S. M., 1892, RCA., 34 Enokizu-machi, Nagasaki-shi.
- Cousar, Rev. James E. Jr., 1920, & W., 1918, PS., Okazaki-shi.
- Courtice, Miss S. R., 1910, MCC., Eiwa Jo Gakko, Shizuoka-shi.
- Covell, Mr. J. Howard, 1920, ABF., 75 B. Bluff, Yokohama-shi.
- Cowl, Rev. John & W., 1916, CMS., (A).
- Cowman, Rev. C. E. & W., 1901, OMS., (A) 832 North Hobart Bld. Los Angeles, Calif.
- Cox, Miss A. M., 1900, CMS., (A).
- Cozad, Miss Gertrude, 1888, ABCFM, 59 Naka Yamate-dori, 6 chome, Kobe-shi.
- Cragg, Rev. W. J. M. & W., 1911, MCC., Kwanei Gakuin, Kobe-shi, (Tel. Sannomiya 6308).
- Craig, Miss Margaret, 1903, MCC., 8 Torii-zaka, Azabu, Tokyo-shi, (Tel. Shiba 6214).
- Crane, Mr. L. W., 1920, YMCA T., Chu-Gakko, Osaka-shi.
- Cribb, Miss E. R., Ind., 37 Denbo-cho, Kita 2-chome, Nishinari-gun, Osaka-fu.
- Creeker, Mr. L. G., 1921, ABF., 29 Sanai-cho, Ushigome, Tokyo-shi.
- Crosby, Miss Amy R., 1913 ABF., 306 Yoyogi, Tokyo-fu.
- Croze, Rev. John D. & W., CG., 30 Oiwake-cho, Hongo, Tokyo-shi.
- Crosno, Miss Clara May, 1921, U.C.M.S., 65 Miyashita-cho, Koihikawa, Tokyo-shi.
- Cumming, Rev. Calvin K., D. D., 1889, & W., 1892, PS., Toyohashi-shi.
- Cunningham, Mr. W. D. & W., 1901, YMJ., (A).
- Currell, Miss Susan McD., 1921, PS., 1929, Shimo Shibuya, Tokyo-fu.
- Curtice, Miss Lois K., 1914, MEFB., 9 Naka Kawanagi-cho, Hirosaki-shi.

- Curtis, Miss G. P., 1918, PN., Hokusei Jo Gakko, Sapporo-shi.
 Curtis, Rev. W. L., 1890, A W., 1900, ABCFM., Nashinoki-cho, Imadegawa-sagaru, Kyoto-shi.
 Curtis, Miss Bessy E., 1921, PE., St. Luke's Hospital, 37 Akashi-cho, Kyobashi, Tokyo-shi. (Tel. Kyobashi, 214,721,2737,4100).
 Curtis, Miss Edith E., 1912, ABCFM., Baika Girls' School, Kitano, Osaka-shi.
 Curtis, Rev. F. S. & W., 1887, PN., 1854, Maruyama-cho, Shimono-seki-shi.
 Culbertson, Mr. James, & W., 1905, JEB., 56 Kumano cho, 1-chome, Kobe-shi.
 Cypert, Miss Lillie, 1917, Ind., 73 Myogadani, Koishikawa, Tokyo-shi.

D

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 Daniel, Miss N. Margaret, 1898, MEFB., (A) Traer, Iowa, U. S. A.
 Danielson, Miss Mary, 1902, ABF., (A) 2969 Vernon Ave., Chicago, Ill, U. S. A.
 Daridon, Rev. Henri, 1886, RC., Tottori-shi.
 Daugherty, Miss Lena G., 1915, PN., Joshi Gakuin, 33 Kami Nibancho, Kojimachi, Tokyo-shi.
 Davidso, Miss F. E., 1914, PN., Hokusei Jo Gakko, Sapporo-shi.
 Davis, Mr. J. Merle & W., 1905, YMCA-A. (A).
 Davis, Rev. W. A., & W., 1891, MES., (A) 2231 Dana St., Berkeley, Calif.
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 De Chant, Miss Alliene S., 1921, RCUS., 168 Higashi Sanban-cho, Sendai-shi.
 Deffrenes, Rev. J. B. Joseph, 1892, RC., Shinobu Koen-shita, Fukushima-shi.
 De Forest, Miss Charlotte B., 1903, ABCFM., Kobe College, Kobe-shi.
 Delahaye, Rev. Lucien Adolph, 1909, RC., 190 Ote-machi, Shizuoka-shi.
 Demarec, Rev. T. W. B., D. D., & W., 1889, MES., 83 N age-machi, Oita-shi.
 De Miller, Miss V., 1921, CMA., 99 Kokutaiji-machi, Hiroshima-shi.
 Denholm, Mr. Kenneth, M. D., PCC., Taihoku, Formosa.
 Denton, Miss A. Grace, 1919, PE., 19 Edoshimo-cho, Fukui-shi.
 Denton, Miss Mary F., 1888, ABCFM., Doshisha Girls' School, Kyoto-shi.
 Deruy, Rev. Georges, 1919, RC., Matsuye-shi.
 Derwacter, Rev. Frederick M., & W., 1920, ABF., 40 Kami Nibancho, Kojimachi, Tokyo-shi.
 Detweiler, Rev. J. E. & W., 1910, PN., 739 B., Kitabatake, Sumiyoshimura, Osaka-fu.
 Dickerson, Miss Augusta, 1888, MEFB., Iai Jo Gakko, Hakodate-shi.
 Dickinson, Miss Emma E., 1897, MEFB., 37 Bluff, Yokohama-shi.
 Dietrich, Rev. Joseph, 1921, RC., 22 Furu-kawahoribata-cho, Akita-shi.

- Disbrow, Miss Helen J., 1921, PE., Maruto-machi, Hiromichi-kado, Kyoto-shi.
- Doane, Miss Marion S., 1919, PE., (A) 17 Akashi-cho, Kyobashi, Tokyo-shi.
- Dominguez, Rev. Milan, 1904, RC., Kochi-shi.
- Dooman, Rev. Isaac & W., 1887, PE., 211 Atagoshita-cho, Tsu, Ise.
- Dortzbach, Mr. Fred & W., 1922, OMJ., Hachiman-shi, Shiga-ken.
- Drake, Rev. R. J. & W., 1916, PN., (A) 1213, First St., Louisville, Ky., U. S. A.
- Dossier, Rev. Rene Francois Frederic, 1901, RC., Sambonge-machi, Aomori-ke.
- Douglas, Miss Bertha, 1920, UCMS., 72 Myogadani-machi, Koishikawa, Tokyo-shi.
- Dowd, Miss Anne, 1889, PS., 180 Takajo-machi, Kochi-shi.
- Dowie, Mr. Kenneth & W., 1914, PCC., Tamsui, Formosa.
- Dow, Rev. A. W. & W., 1920, ABCFM., 12 Honmura-cho, Azabu, Tokyo-shi.
- Dowds, Rev. Darley, 1919, ABCFM, 12 Honmura-cho, Azabu, Tokyo-shi.
- Dozier, Rev. C. K. & W., 1906, SBC., (A)
- Drake, Miss A. I., 1901, MCC, 8 Torii-zaka, Azabu, Tokyo-shi (Tel. Shiba 6214).
- Draper, Mr. E. O., 1921, YMCA-T., 222 B. Bluff, Yokohama-shi.
- Draper, Rev. G. F., S. T. D., & W., 1880, MEFB, 222 B. Bluff, Yokohama-shi.
- Draper, Miss Marion R., 1913, MEFB., 222 B. Bluff, Yokohama-shi.
- Draper, Miss Winifred F., 1912, MEFB., 9 Naka Kawarage-cho, Hirosaki-shi.
- Drouart de Lezy, Rev. Lucian F., 1873, RC., Leper Hospital, Gotemba, Shizuoka-ken.
- Drouet, Rev. Franc. Paul V. M., 1910, RC., Nagasaki-shi.
- Duce, Lieut. Commander Charles & W., 1897, SA., 5 Hitotsubashi-dori, Kanda, Tokyo-shi.
- Dunlop, Rev. J. G., D. D., 1887, & W., 1894, PN. (Mrs. D. absent) 1236 Bezaicho, Tsu-shi, Ise.
- Dunlop, Miss L. H., 1920, PN., Hokusei Jo Gakko, Sapporo-shi.
- Durgin, Mr. Russell & W., 1919, YMCA-A., 1 Ise-machi, Nishi Hiroba, Dairen, Manchuria.
- Duthu, Rev. Jean Baptiste, 1888, RC., Okayama-shi.
- Dyer, Mr. Archie L., & W., 1905, JEB. (A).

E

- Earle, Miss Eva, 1921, ABCFM, 65 Tojin-cho, Sanchome, Matsuyama-shi.
- Eaton, Miss A. G., 1918, PN., Hokuriku Jo Gakko, Kanazawa-shi.
- Eckel, Rev. W. A. & W. 1916, NC., (A).
- Eleanor Frances, Sister, 1922, Anglican Community of the Epiphany, 385 Shirokane, Sanko-cho, Shiba, Tokyo-shi.
- Elliott, Miss Isabel, PCC., Taihoku, Formosa.
- Elwin, Rev. W. H. & W., 1910, CMS., (A).
- Ensign, Miss A. E., 1921, PN., 16 Akashi-cho, Kyobashi, Tokyo-shi.

- Erffineyer, Miss Edna L., 1906, EA., 14 Yojodori, Nichome, Nishiku, Osaka-shi.
 Erffineyer, Miss Florence, 1911, EA., 14 Yojo-dori, Nichome, Nishiku, Osaka-shi.
 Erickson, Rev. Swan M. & W. 1905, PS., 127 Hamanochō, Takamatsus-shi.
 Erskine, Rev. W. H. & W., 1904, UCMS., 4250 Daido-machi, 3-choine, Tennoji, Minami-ku, Osaka-shi.
 Estes, Mr. J. C., 1921, YMCA-T., Chu Gakko, Osaka-shi.
 Evans, Miss A., 1901, CMS., Itchome, Tomeoka-cho, Otaru-shi.
 Evans, Miss E. M., 1911, PN., (A) 3 07, Emerson Ave. North, Minneapolis, Minn.
 Evans, Rev. Chas. H. & W., 1894, PE., 536 Naka-machi, Mito-shi.

F

- Fage, Rev. Pierre, 1893, RC., Kobe-shi.
 Fanning, Miss Katherine F., 1914, ABCFM. (A).
 Faunteroy, Miss Gladys D., 1920, PE., Hodono, Atago-cho, Aki'a-shi.
 Faust, Rev. A. K., Ph. D., 1900, & W., 1903, RCUS. 162 Higashi Samban-cho, Sendai-shi.
 Favier, Rev. Joseph Emmanuel, 1888, RC., Hyakkoku-machi, Hirosaki-shi.
 Fehr, Miss Vera, 1920, MEFB., Kwassui Jo Gakko, Nagasaki-shi.
 Ferris, Miss Sara D., 1920, YWCA. (A).
 Fesperman, Rev. F. L., & W., 1919, RCUS., Muika-machi, Yamagata-shi.
 Ferguson, Rev. Duncan, & W., 1889, EPM., (A), Shinro, Tainan, Formosa.
 Field, Miss Sarah M., 1917, ABCFM., Kobe College, Kobe-shi.
 Finlay, Miss Alice L., 1905, MEFB., 143 Kajiya-cho, Kagoshima-shi.
 Fisher, Mr. Galen M., 1898, & W., 1900, YMCA-A., (A), % Y.M.C. A., 347 Madison Ave., New York City, U.S.A.
 Fisher, Mr. I. J., 1917, RCUS., 61 Kozenji-dori, Sendai-shi.
 Fisher, Mr. Royal H., & W., 1914, ABF., (A) 603 Hoffman St., Elmira, N. Y., U. S. A.
 Fisher, Mr. Sterling, 1919, MES., (A) Columbia Univ., N. Y. City, U. S. A.
 Flaujac, Rev. Jos. Maruis Chas., 1909, RC., 19 Sekiguchi Dai-nachi, Koishikawa, Tokyo-shi.
 Fleming, Miss Anna M., 1918, RCA., Tozan Gakuin, Nagasaki-shi, (F. C., Fukuoka 9094).
 Fleming, Miss M.A., 1920, PN., 33 Kami Nibancho, Kojimachi, Tokyo-shi.
 Foote, Rev. J. A. 1912, & W., 1911, ABF., 951 Rokumantai-cho, Tennoji, Osaka-shi.
 Forester, Hon. & Rev. O. St. M., 1916, CMS. (A).
 Foss, Rt. Rev. Bishop H. J., D. D., & W., 1876, SPG., The First, Shinomiya, Kobe-shi.
 Fox, Mr. Harry R., & W., 1919, Ind., 1675 Higashi Nakano, Tokyo-fu.

- Fox, Mr. Herman, J., & W., 1920, Ind., 1675 Higashi Nakano, Tokyo-fu.
- Foxley, Rev. C., & W., 1909, SPG., (A) 37 Goten Yashiki, Himeji-shi.
- France, Rev. W. F., 1909, SPG., 33 Onden, Sendagaya, Tokyo-fu.
- Francis, Miss R. M., 1910, CMA., San no Maru, Fukuyama-shi.
- Francis, Rev. T. R., & W., 1912, CMA., (A).
- Frank, Rev. J. W. & W., 1912, MES., Uwajima, Ehime-ken.
- Free h, Miss F. M., 1912, CMS., 28 Kusunoki-cho, Kumamoto-shi.
- Fress non, Rev. Joseph Louis Marius, 1903, RC., Kago-hima-shi.
- Friese, Rev. Franz, RC., 22 Furu-Kawahoribata-ch, Akita-shi.
- Fry, Rev. Earl C., D. D., & W., 1894, CC., 7 Nijo-machi, Utsunomiya-shi.
- Fryer, Rev. W. C., & W., 1911, MCC. (A).
- Fulghum, Miss S. F., 1918, SBC., 298 Higashi-machi, Jigyo, Fukuoka-shi.
- Fulton, Rev. S. P., D. D., & W., 1888, PS., 45 Kami Tsutsui-dori, 5-chome, Kobe-shi.
- Fulton, Rev. G. W., D. D., & W., 1889, PN., % Osaka Shin Gakkin, 730 Kitabatake, Sumiyoshi-mura, Osaka-fu.
- Fulton, Rev. C. Darby, & W., (A), 1917, PS., Kabuto Yama, Okazaki-shi.

G

- Gabriel, Rev. Theodor, 1910, RC., Baba-cho, Tsurugaoka, Yamagata-ken.
- Gaines, Miss N. B., 1887, MES., Hiroshima Jo Gakko, Kami Nagaregawa-cho, Hiroshima-shi.
- Gaines, Miss Rachel, 1914, MES., Hiroshima Jo Gakko, Kaminagaregawa-cho, Hiroshima-shi.
- Gale, Rev. W. H. 1912, & W., 1918, MSCC., 6 Shirakabe-cho, Nagoya-shi.
- Galgey, Miss L. A., 1899, CMS., Nishi-no-miya-shita, Fukuyama-shi.
- Gard, Miss Blanche A., 1920, MEFB., 9 Naka Kawage-cho, Hirosaki-shi.
- Gardner, Miss F. E., 1907, CMS., 105 Kokutaiji-machi, Hiroshima-shi.
- Gardiner, Mr. J. McD., & W., 1880, PE., (Retired) 32 Dote Samban-cho, Kojimachi, Tokyo-shi (Tel. Kulan 420).
- Gardner, Miss Emma Eve., 1921, PS., 1929 Shimo Shibuya, Tokyo-fu.
- Garnier, Rev. Louis Frederic, 1885, RC., (A) Amakusa Island.
- Garman, Rev. Clark P., & W., 1906, CC., (A) 5802 Ma yland Ave., Chicago, Ill. USA.
- Gars, Miss Gretchen, 1912, UCMS., 16 Nakanaga-machi, Akita-shi.
- Garvin, Miss A. E., 1882, PN., 189 Kokutaiji-machi, Hiroshima-shi.
- Gauld, Rev. William, 1 CC., Taihoku, Formosa.
- Geley, Rev. Jean Baptiste Joseph, 1895, RC., Wakayama-shi.
- Gelinas, Rev. Calixtus, 1910, RC., 3 Gojo, 10-chome-kado, Asahigawa, Hokkaido.
- Gemmill, Rev. Wm. C., 1891, SPG., 11 Sakae-cho. Shiba, Tokyo-shi.
- Gerard, Rev. Dom. M., RC., Trappist Monastery, Ishibasu-mura, Kami Isogori, Hokkaido.
- Gerhard, Miss Mary E., 1905, RCUS., 28 Uwa-cho, Komegafukuro, Sendai-shi.

- Gerhard, Rev. Paul L., 1897, & W., 1902, RCUS., 6 Minami Rokkencho, Sendai-shi.
- Gerhards, Rev. Joseph, 1907, RC., Sanno-machi, Toyama-shi.
- Gettleman, Rev. Victor S. J., RC., 7 Kiou-cho, Kojimachi, Tokyo-shi.
- Gibbs, Rev. Maurice A., & W., 1919, WM., 1167 Ikebukuro, Tokyo-fu.
- Gifford, Miss Ella M., 1920, ABF., 10 Fukuro-machi, Surugadai, Tokyo-shi.
- Gillespy, Miss Jessie, 1903, JEB., 3 of 49 Minatogawa-cho, 3-chome, Kobe-shi.
- Gillet, Rev. C. S., & W., 1921, ABCFM., 12 Honmura-cho, Azabu, Tokyo-shi.
- Gillett, Miss E. R., 1896, Ind., 123 Kashiwagi, Yodobashi, Tokyo-fu.
- Giraudias, Rev. Joseph Marie, 1903, RC., 190 Ote-machi, Shizuoka-shi.
- Gist, Miss Annette, 1915, MES., 55 Niage-machi, Oita-shi.
- Gleason, Mr. George & W., 1901, YMCA-A, (A) Tosabori, 2-chome, Osaka-shi.
- Gonzales, Rev. J. W., & W., SPG., Nishi-machi, Omura, Chijima, Ogasawara jima.
- Goodwin, Miss Lora C., 1915, MEFB., 53 Moto-machi, Hakodate-shi.
- Goodwin, Rev. Paul J., & W., 1920, NC., (A) Gojohashi, Higashi 6-chome, Kyoto-shi.
- Gorbald, Mrs. R. F., 1892, PN., % Wilmina Jo Gakko, Tanatsukuri, Osaka-shi.
- Gordon, Mrs. M. L., 1872, ABCFM., (A) % W. B. M., 14 Beacon St., Boston, Mass., U. S. A.
- Govenlock, Miss Isabel, 1912, MCC., Eiwa Jo Gakko, Shizuoka-shi.
- Gracy, Rev. Leon, 1897, RC., Nagasaki-shi.
- Grafton, Mr. H. H., & W., 1916, YMCA-A, (A) Muromachi, Demizugaru, Kyoto-shi.
- Grant, Mr. J. P., 1902, YMCA-T, Okura Commercial School, Tokyo-shi.
- Gray, Miss Gladys, 1920, PE., Aoba Jo Gakuin, 69 Motoyanagi-cho, Sendai-shi.
- Gray, Rev. Louis G., 1921, LCA., Kyushu Gakuin, Kumamoto-shi.
- Green, Rev. C. P. & W., 1917, CMA., 22 Shimonaka-machi, Hiroshima-shi.
- Greenback, Miss K. M., 1920, MCC., Eiwa Jo Gakko, Shizuoka-shi.
- Gregg, Mr. G. A., 1900, YMCA-A, Y.M.C.A., Seoul, Korea.
- Gressitt, Mr. J. F., & W., 1907, ABF., 75-A, Buifu, Yokohama-shi.
- Griffiths, Miss Mary B., 1889, MEFB., 12 Kita Ichijo, Higashi 7-chome, Sapporo-shi.
- Grinand, Rev. Amedee M. Georges, 1902, RC., Kyoto-shi.
- Griswold, Miss Fanny E., 1889, ABCFM., 132 Iwagami-cho, Maebashi-shi.
- Grover, Mr. Dana I., 1904, & W., 1908, ABCFM., Karasumaru-dori, Imadegawa Sagaru, Kyoto-shi.
- Guinher, Rev. E. H., & W., 1913, RCUS., (A) Sandusky St., Tiffin, Ohio, U. S. A.
- Gulick, Mr. Leeds, 1921, ABCFM., Karasumaru-dori, Imadegawa Sagaru, Kyoto-shi.

H

- Haberman, Miss Margaret, 1920, MEFB., 2 Samban-cho, Sendai-shi.
- Hackett, Mr. H. W., & W., 1920, ABCFM., 28 Tamachi, Tsuyama,

- Haden, Rev. T. H., D. D., 1895, MES., Kwansei Gakuin, Kobe-shi.
(Tel. Sannomiya, 6308).
- Hager, Miss Blanche D., 1919, MES., 35 Nakayamate-dori, 4-chome, Kobe.
- Hager, Rev. S. E., DD., & W., 1893, MES., (Mrs. H. absent), 120 Goken Yashiki, Himeji-shi.
- Hagen, Miss Olive, 1919, MEFB., Fukuoka Jo Gakko, Fukuoka-shi.
- Hagin, Miss Edith, 1919, UCMS., Joshi Sei Gakuin, 354 Nakazato, Takinogawa, Tokyo-fu, (Tel. Koishikawa 523).
- Hagn, Rev. F. E., & W., 1900, UCMS., (A) 65 Miyashita-cho, Koishikawa, Tokyo-shi.
- Haig, Miss Mary, PCC., Taihoku, Formosa.
- Hail, Rev. A. D., D. D., 1878, PN., Tezuka-yama, Sumiyoshi-mura, Osaka-fu.
- Hail, Rev. J. B., D. D., 1877, PN., Wakayama-shi.
- Hail, Mrs. J. E., 1898, PN., (A) % Jacob Wyckoff, Jamesburg, N. Y., U. S. A.
- Haltout, Rev. Augustine Adolph, 1888, RC., Akaogi-mura, Oshima Kagoshima-ken.
- Hall, Rev. M. E., & W., 1915, ABCFM., 132 Iwagami-cho, Mayebashi-shi.
- Halsey, Miss L. S., 1904, PN., Joshi Gakuin, 33 Kami Nibancho, Kojimachi, Tokyo-shi.
- Hambly, Miss C. P., 1920, MCC., 8 Torii-zaka, Azabu, Tokyo-shi, (Tel. Shiba 6214).
- Hamilton, Miss F. G., 1917, MCC., 8 Torii-zaka, Azabu, Tokyo-shi, (Tel. Shiba 6214).
- Hamilton, Miss F., 1914, MSCC., Ariga-aki, Matsumoto-shi.
- Hamilton, Rt. Rev. Bishop H. J., D. D., 1892, & W., 1894, MSCC., 43 Higashi Kataha-cho, Nagoya-shi.
- Hampton, Miss Mary S., 1881, MEFB., (Retired) Iai Jo Gakko, Hakodate-shi.
- Hannaford, Rev. H. D., & W., 1915, PN., % Meiji Gakuin, Imaza'o-cho, Shiba, Tokyo-shi.
- Hansen, Miss Kate I., 1907, RCUS., 125 Tsuchi-dori, Saruhiki-cho, Sendai-shi.
- Haring, Rev. D. G., 1917, & W., 1918, ABF., 75 B. Bluff, Yokohama-shi.
- Harper, Miss R. A., 1917, MCC., Yamanashi Eiwa Jo Gakko, Kofu-shi.
- Harris, Mr. Richard W. & W., 1910, JEB., 200 Aza Gembei-cho, Totsuka, Tokyo-fu.
- Hart, Miss C. E., 1889, MCC., 12 Agata-cho, Nagano-shi.
- Hartshorne, Miss A. C., 1893, Ind., 16 Gobancho, Kojimachi, Tokyo-shi (Tel. Bancho 195).
- Hasenbring, Sister Caecilian, RC., 5 Naga-machi, Kanazawa-shi.
- Haslam, Rev. Oliver R. & W., 1918, FMA., (A) % Seattle Pacific Coll., Seattle, Wash.
- Hassell, Rev. A. P. & W., 1909, PS., 82 Tokushima-mach, Tokushima-shi.
- Hassell, Rev. J. Woodrow, & W., 1914, PS. (A), Marugame, Ehime-ken.
- Hatcher, Miss A. K., 1917, MES., Lambuth Jo Gakko, 127 Minami-cho, Higashi-kozu, Higashi-ku, Osaka-shi.
- Hathaway, Miss M. Agnes, 1905, UGC., 50 Takata Oimatsu-cho, Koishikawa, Tokyo-shi.

- Haven, Miss Marguerite, 1916, ABF., (A) 294 Claremont Ave., Montclair, N. J., U. S. A.
- Hawkins, Miss Francis, 1920, MSCC., Naka Hatcho, Toyohashi-shi.
- Hayes, Rev. Warren H., & W., 1916, UB., 1929 Shimo Shibuya, To'yo-fu. (Tel. Shiba 5429).
- Haynes, Rev. Geo. E., & W., 1919, ABF. (A), 18 Shinkoji, Kagano, Morioka-shi.
- Heaslett, Rt. Rev. Bishop S., & W., 1900, SPG. and CMS., 8 Sakae-cho, Shiba, Tokyo.
- Heaton, Miss Carrie A., 1893, MEFB., (A) 1267 First Ave., Pine Hill, Cincinnati, Ohio, U. S. A.
- Heckelman, Rev. F. W., D. D., & W., 1906, MEFB., 2 Naebō-cho, Sapporo-shi.
- Heimgartner, Sister Pia, S. Sp., RC., Narayama, Akita-shi.
- Hempstead, Miss E. L., 1921, MPW., 65 Miyashita cho, Koishikawa, Tokyo-shi.
- Hendricks, Rev. Kenneth C., & W., 1921, UCMS., 72 Myogadani-cho, Koishikawa, Tokyo-shi.
- Hendrickson, Miss Reba M., 1921, LCA., 3 Tozaki-machi, Koishikawa, Tokyo-shi.
- Hennigar, Rev. E. C., & W., 1909, MCC., Yotsuya, Matsumoto-shi.
- Henty, Miss A. M., 1905, CMS., Nobori-cho, Kure-shi.
- Hepner, Rev. Chas. W., & W., 1912, LCA., 5303 Ishigatsuji, Tennoji, Osaka-shi.
- Hereford, Rev. W. F., D. D., & W., 1902, PN., 189 Kokutaiji-machi, Hiroshima-shi.
- Hermann, Rev. Paul, RC., Higashi-machi, Niigata-shi.
- Herve, Rev. Francois Julien, 1897, RC., 37 Noto-machi, Hakodate-shi.
- Hessler, Miss Minnie K., 1907, FMA., (A) 122 Nicholas St., Eastwood, N. Y., U. S. A.
- Heuzet, Rev. Anatole Emile, 1895, RC., Kirinoura, Goto, Nagasaki-ken.
- Heywood, Miss C. Gertrude, 1904, PE., (A) Rikkyo Koto Jo Gakko, (St. Margaret's) 26 Akashi-cho, Kyobashi, Tokyo-shi.
- Hi degarde, Sister, 1919 (Anglican Community of the Epiphany), 358 Shirokane, Sanko-cho, Shiba, Tokyo-shi.
- Hilliard, Rev. Foster & W., 1921, MCC., 23 Kami Tomizaka-cho, Koishikawa, Tokyo-shi.
- Hind, Rev. James, 1890, & W., 1891, CMS., 109 Higashi Kaji-machi, Kokura-shi.
- Hipp, Rev. Alexius, 1910, RC., Nakazawa, Hiroshima-mura, Sapporo-gun, Hokkaido.
- Hittle, Miss D rothy, 1919, PE., 21 Yamamichi-cho, Hirosaki-shi.
- Hoare, Miss D. E., 1919, JEB., 571 Zoshigaya, Takata-machi, Tokyo-fu.
- Hoiges, Miss Olive I., 1902, MPW., Eiwa Jo Gakko, Maita-machi, Yokohama-shi, (Tel. 2405 Chojamachi).
- Hoeckje, Rev. Willis G., 1907, & W., 1908, RCA., 45 Shimo Tatsuo-cho, Ka'oshima-shi, (F. C., Fukuoka 1081).
- Hoffman, Pastor B. P., & W., 1913, SDA., (A).
- Hoffmmer, Prof. W. E., Ph. D., 1907, Ind., 618 Shimo Shibuya, Tokyo-fu. Principal, American School in Japan, Shiba-ura, 3-chome, Tokyo-shi.
- Hogan, Miss M. F., 1892, SPG., 358 Shirokane, Sanko-cho, Shiba, Tokyo-shi (A).

- Holland, Miss Charlie G., 1915, MES., (A) 810 Broadway, Nashville, Tenn., U. S. A.
- Holland, Miss J. M., 1888, Ind., Ch. E., Poole Girls' School, Tsuruhashi, Osaka-shi. (A).
- Holmes, Rev. C. P., & W., 1906, MCC., (A), 96 Hoekami-cho, Fukui-shi.
- Holmes, Rev. J. C. & W., 1913, ABCFM., 3031 Oi-machi, Tokyo-fu.
- Holmes, Miss M., 1915, SPG., Yanagihara Koen no Shita, Kochi-shi.
- Hotom, Rev. D. C., Ph. D., & W., 1910, ABF., 30 Akashi-cho, Kyobashi, Tokyo-shi.
- Horn, Rev. Edward T., & W., 1911, LCA., 351 Zeho Oe-machi, Kumamoto-shi.
- Horne, Miss A. C. J., 1906, CMS., Shinryu-mura, Nogata, Kyu-hu.
- Hospers, Miss Hendrine E., 1913, RCA., 143 Akamatsu-machi, Nishi Horibata cho, Saga-shi.
- Hoson, Miss Jennie, PCC., Taihoku, Formosa.
- Howard, Miss R. D., 1891, CMS., Shinonome-cho, 2-chome, Osaka-shi.
- Howe, Miss Annie L., 1887, ABCFM., 22 Nakayamate-dori, 6 chome, Kobe-shi.
- Howey, Miss Harriet M., 1916, MEFB., (A) % Columbia Univ. N. Y. City, U. S. A.
- Hoyt, Miss Olive S., 1902, ABCFM., 65 Tojin-cho, 3-chome, Matsuyama-shi.
- Hughes, Miss A. M., 1897, CMS., Rumoi, Hokkaido.
- Hughes, Miss E. M., 1905, SPG., (A) 15 Nakayamate-dori, 6-chome, Kobe-shi.
- Hughes, Miss J., 1920, SPG., 5 Nakayamate-dori, 3-chome, Kobe shi.
- Hughes, Rev. H. L., & W., 1920, MES., Nakatsu, Oita-ken.
- Humphreys, Miss Marian, 1915, PE., Hodono, Atago-cho, Akita-shi.
- Hunter, Rev. J. B., 1920, UCMS., Sei Gakuin, 357 Nakazato-cho, Takinogawa, Tokyo-fu. (Tel. Koishikawa 522).
- Hurd, Miss H. R., 1911, MCC., Marubori-cho, Ueda, Shinshu.
- Husted, Miss Edith E., 1917, ABCFM. Kobe College, Kobe-shi.
- Hutchings Miss A. M., Ind., Matsubara-cho, Nikko.
- Hutchinson, Rev. Archibald C., & W., 1909, CMS., Sei Ko Kwai Shin Gakuin, Ikebukuro, Tokyo-shi.
- Hutchinson, Rev. Earnest G., 1916, CMS., Hamada-machi, Iwami.
- Hutt, Rev. Alfred Joseph, 1898, RC., Hakodate-shi.

I

- Ibbotson, Miss, 1921, JEB., 5 Hikawa-cho, Akasaka, Tokyo-shi.
- Iglehart, R. v. Chas. W., & W., 1909, MEFB., 5 Shima Shirokane-cho, Hirosaki-shi.
- Iglehart, Rev. E. T., S. T. D., 1904, & W., 1907, MEFB., 6 Aoyama Gakuin, Tokyo.
- Imbrie, Rev. Wm., D. D., & W., 1875, PN., % Meiji Gakuin, Imazato-cho, Shiba, Tokyo-shi.
- Imhof, Miss Louisa, 1889, MEFB. (Retired), (A).
- Isaac, Miss Irene, 1918, MSCC., Arigasaki, Matsumoto-shi.
- Itoz, Rev. Thomas de la, 1904, RC., Nakajima cho, Kochi-shi.

J

- Jacques, Mr. S. G., & W., 1916, SDA., Minami 6-jo, 10-chome, Sapporo-shi.
- Jacquet, Rev. Claude. 1887, RC., 161 Moto Tera-koji, Sendai-shi.
- James, Mr. Don Carlos & W. 1920, Ind., 68 Zoshigaya-mura, Tokyo-fu.
- Jarrard, Miss P. Lucille, 1921, MEFB, (Associate) %Kyo Bun Kwan, Ginza, Tokyo-shi.
- Jenkins, Miss Louise F., 1920, ABF., 10 Fukuro-machi, Surugadai, Tokyo-shi.
- Jesse, Miss Mary D., 1911, ABF., 2 Nakajima-cho, Sendai-shi.
- Jex-Blake, Miss M. R., 1898, CMS. (A).
- Johns, Mr. H. W. & W., 1919, MEFB. (Associate), %Kyo Bun Kwan, Ginza, Tokyo-shi. (Tel. Kyobashi 2;2).
- Johnson, Miss Ruth, 1919, AG., 1033 Honmoku-cho, Yokohama-shi.
- Johnstone, Miss J. M., 1905, PN., (A) Orilla, Ontario, Canada.
- Joly, Rev. Eugene Clodimir, 1895, RC., Oita-shi.
- Jones, Rev. H. P. & W., 1908, MES., Kwansei Gakuin, Kobe-shi, Mrs. J. (A).
- Jones, Mr. Powell, 1921, MES. (Associate), 120 Goken Yashiki, Himeji, Hyogo-ken.
- Jones, Mr. Thomas E., 1917, & W., 1914, AFP., 30 Koun-machi, Mita, Tokyo-shi.
- Jordan, Mrs. Edith A., 1920, YWCA., 55 Bluff, Yokohama-shi.
- Jorgensen, Mr. Arthur & W., 1912, YMCA-A., 22 Fujimi-cho, 5-chome, Kojimachi, Tokyo-shi, (Tel. Kudan 2297).
- Jost, Miss H. J., 1898, MCC., 14 Saibansho-dori, Kanazawa-shi.
- Judson, Miss Cornelia, 1887, ABCFM., 42 Nibancho, Matsuyama-shi.
- Juergensen, Miss Agnes, AG. 8/10 Komagome, Akebono-cho, Hongo, Tokyo-shi.
- Juergensen, Mr. C. F., & W., 1913, AG., 8/10 Komagome, Akebono-cho, Hongo, Tokyo-shi.
- Juergensen, Mr. J. W., 1919, AG., 8/10 Komagome, Akebono-cho, Hongo, Tokyo-shi.
- Juergensen, Miss Marie, AG. 8/10 Komagome, Akebono-cho, Hongo, Tokyo-shi.

K

- Karns, Miss Bertie Haynes, 1919, NC., Gojohashi, Higashi 6-chome Kyoto-shi.
- Kautman, Miss Emma R., 1913, YWCA., 14 Kita Jimbo-cho, Kanda, Tokyo-shi.
- Keagey, Miss M. D., 1908, MCC., Hyakkoku-machi, Kofu-shi.
- Kennard, Rev. J. Spencer, 1920, ABF., 30 Akashi-cho, Kyobashi, Tokyo-shi.
- Kennion, Miss J. Olive H., 1917, SPG., 48 Hanazaki-cho, 3-chome, Yokohama-shi. (A).
- Kerr, Rev. W. C., & W., 1919, PN., 32 Hitsun-do, Seoul, Korea.
- Kettlewell, Rev. F., & W., 1905, SPG., 5 Nakayamate-dori, 3-chome, Kobe-shi.
- Kilbourne, Rev. E. A., & W., 1902, OMS., 391 Kashiwagi, Yodobashi, Tokyo-fu.

- Kilburn, Miss Elizabeth H., 1919, MEFB., 596 Kuhonji, Oe-cho, Kumamoto-shi.
 Killam, Miss Ada, 1902, MCC., Marubori-cho, Ueda-shi.
 Killheffer, Miss Marie, 1919, MEFB., Iai Jo Gakko, Hakodate-shi.
 Kinney, Miss Janey, PCC., Tamsui, Formosa.
 Kinsley, Miss Amy W., 1915, PE., (A) 536 Nakamichi, Mito-shi.
 Kirk, Rev. Hazel I., 1918, UGC., 33 Nichome, Higashi Kusabiki-cho, Shizuoka-shi.
 Kirtland, Miss Leila G. 1910, PS., Kinjo Jo Gakko, Nagoya-shi.
 Kludas, Mrs. Evangeline, 1920, HFMA., Choshi, Chiba-ken.
 Knapp, Deaconess Susan T., 1917, PE., (A), 16 Gobancho, Kojimachi, Tokyo-shi.
 Knipp, Rev. J. Edgar, & W., 1900, UB., Muro-machi, Imadegawa Agaru, Kyoto-shi.
 Knudten, Rev. Arthur C., & W., 1920, LCA., 5 Kami Fuji-mae-cho, Hongo, Tokyo-shi.
 Kowarz, Rev. Agnellus, 1910, RC., Tenshudo, Odori, Toyohara-machi, Karafuto.
 Kraft, Mr. E. J., SDA., Minami Rokujo, 10-chome, Sapporo-shi.
 Kramer, Miss Lois F., 1917, EA., 93 Takahara-cho, Koishikawa, Tokyo-shi.
 Kramer, Miss Sarah C., 1918, EA., 93 Takehaya-cho, Koishikawa, Tokyo-shi.
 Krider, Rev. Walter W., & W., 1920, MEFB., 12 Higashi Yamate, Nagasaki-shi.
 Kriete, R. v. C. D., & W., 1911, RCUS., 1016 Muikami-machi, Yamagata-shi. (F. C. Tokyo 29312).
 Kromer, Miss Arial, 1921, YWCA., 16 1-chome, Nishiki-cho, Kanda, Tokyo-shi.
 Kuenzel, Miss Ruth, 1921, RCUS., 1912 Shimo Shibuya, Tokyo-fu.
 Kuyper, Rev. Hubert, 1911, & W., 1912, RCA., Eisei-kwan-nai, Oita-shi. (F. C. Fukuoka 3322).
 Kuyper, Miss Jennie M., 1905, RCA., 45 Shimo Tatsuo-cho, Kagoshima-shi.

L

- Lacy, Mrs. Edith, 1921, YWCA., 14 Kita Jimbo-cho, Kanda, Tokyo-shi.
 Lacy, Miss Lelia L., 1920, YWCA., 14 Kita Jimbo-cho, Kanda, Tokyo-shi.
 Lackner, Miss E. A., 1917, MCC., 14 Saibansho-dori, Kanazawa-shi.
 Lafon, Rev. Jean Henri, 1881, RC., Toramaru, Koriyama, Fukushima-ken.
 Lake, Rev. L. C. & W., 1916, PN., 2 Nishi 2-chome, Kita Shishijo, Sapporo-shi.
 Lamott, Rev. W. C., & W., 1919, PN., 51 Koekami-cho, Fukui-shi.
 Lancaster, Miss Cecile, 1920, SBC., 141 Koya-machi, Kokura-shi.
 Landis, Mrs. H. M., 1888, PN., 16 Akashi-cho, Kyobashi, Tokyo-shi.
 Landsborough, David, & W., 1895, EPM., Shoka, Formosa.
 Lane, Miss E. A., 1912, CMS., 7 Shindaiku-machi, Nagasaki-shi.
 Laning, Miss Mary, 1908, PE., Tenma, Nara-shi.
 Lansing, Miss H. M., 1893, RCA., 448 Rokkenya-cho, Haruyoshi,

- Fukuoka Shigwai (F. C. Fukuoka 15930).
 Laug, Mr. George, 1921, RCA., 2 Meiji Gakuin, Shirokane, Shiba, Tokyo-shi. (Tel. Takanawa, 820).
 Laughton, Rev. J. F., & W., 1921, ABF., 30 Akashi-cho, Kyobasui, Tokyo-shi.
 Lapage, Miss Dorothy M., 1921, Ind. (CE.), 4 Shiken-cho, Kumamoto-shi.
 Lappin, Mr. Frank L., & W., 1922, YMJ., 6 Naka-cho, Yotsuya, Tokyo-shi.
 Larson, Mr. D. C., & W., 1921, OMJ., Hachiman-shi.
 Lawrence, Mr. A., & W., BFBS., (A).
 Lawrence, Miss F. H., 1920, CMS., Nobori-cho, Kure-shi.
 Layman, Rev. Leigh, D. D., & W., 1895, MP., 43 Chokyuji-machi, Nagoya-shi.
 Lea, Rt. Rev. Bishop Arthur, D. D., & W. 1897, CMS., Kami Haruyoshi, Fukuoka-shi.
 Learned, Rev. D. W., D. D. & W., 1875, ABCFM., Imade-awa-dori, Tera-machi, Nishi-ye-iru, Kyoto-shi.
 Leavitt, Miss Julia, 1881, PN., Tanabe, Kii.
 Lediard, Miss Ella, 1916, MCC., (A) 14 Saibansho-dori, Kanazawa-shi.
 Lediard, Miss Mary F., 1906, UMCS., 16 Naka Naga-machi, Akita-shi.
 LeDuc, Pastor B. P., & W., 1920, SDA., 171 Amanuma, Suginami-mura, Tokyo-fu.
 Lee, Miss Elizabeth M., 1914, MEFB., Fukuoka Jo Gakko, Fukuoka-shi.
 Lee, Miss Mabel, 1903, MEFB., 2 Sanban-cho, Sendai-shi.
 Lelasquier, Rev. Robert, RC., Kami Yunokawa-mura, Kameda-gori, Hokkaido.
 Lemarie, Rev. Francois Pierre, 1898, RC., Hitoyoshi, Kumamoto-ken.
 Lemoine, Rev. Clement Joseph, 1894, RC., 44 Yamanote-cho, Yokohama-shi.
 Lannartz, Sister Verena, RC., 5 Naga-machi, Kanazawa-shi.
 Lewis, Miss Alice G., 1905, AFP., 30 Koun-machi, Mi a, Shiba, Tokyo-shi.
 Lewis, Miss Donna May, 1920, MEFB., Kwassui Jo Gakko, Naga-aki-shi.
 Lindgren, Rev. Ruben & W., 1917, LEF., Kamisawa, Nagano-ken.
 Lindsay, Miss O. C., 1912, MCC., Eiwa Jo Gakko, Shizuoka-shi.
 Lindsey, Miss Lydia A., 1907, RCUS., 125 T-uchidoi, Sarubiki-cho, Sendai-shi.
 Lindestrom, Rev. H. L., & W., 1897, CMA., Hiroshima-shi.
 Linn, Rev. John K., & W., 1915, LCA., 175 Nakano-hashikoji, Saga-shi.
 Lippard, Rev. Cephas K., & W., 1900, LCA., (A) 1209 S. 54th St., Philadelphia, Pa., U. S. A.
 Lissarage, Rev. Jean Baptiste, 1901, RC., 18 Muko Yanagiwara-cho, Asakusa, Tokyo-shi.
 Livingston, Miss Anne A., 1913, EIM., (A) Shoka, Formosa.
 Lloyd, Miss Jane Anne, 1903, EPM., Shinro, Tainan, Formosa.
 Lloyd, Rev. J. H., 1908, & W., 1913, PE., Wakayama-shi.
 Logan, Rev. Chas. A., D. D., & W., 1902, PS., 172 Terashima-machi, Tokushima-shi.
 Lombard, Rev. F. A., 1900, & W., 1911, ABCFM., Muro-machi-dori, Imadegawa Agaru, Kyoto-shi.

- London, Miss H. H., 1907, PN., (A) Wingohocking Hall, Mt. Airy, Germantown, Pa., U. S. A.
 Loomis, Miss Clara D., 1901, WU., (A), 212 Bluff, Yokohama-shi.
 Lumpkin, Miss Estelle, 1911, PS., Tokushima-shi.
 Luther, Miss I. R., 1898, PN., 42 Tokiwa-machi, Matsuyama-shi.
 Lynn, Mrs. Hazel B., 1921, WU., 212 Bluff, Yokohama-shi.

M

- Macdonald, Miss A. C., 1904, Ind., 32 Fujimi-cho, 1-chome, Kojimachi, Tokyo-shi.
 MacDuff, Miss Esther, 1920, PN., %Meiji Gakuin, Imazato-cho, Shiba, Tokyo-shi.
 Mackay, Mr. G. W., & W., PCC., Tamsui, Formosa.
 Mackenzie, Miss V. M., 1919, PN., %Baiko Jo Gakuin, 1850 Maruyama-cho, Shimonoseki-shi.
 Mackintosh, Miss Sabine E., 1916, EPM., Shinro, Tainan, Formosa.
 MacLeod, Rev. Duncan, PCC., Taihoku, Formosa.
 MacNair, Mrs. T. M., 1880, PN., 2 Nishi-machi, Nihonenoki-cho, Shiba, Tokyo-shi.
 MacReynolds, Miss L., 1921, CMA., 99 Kokutaiji-machi, Hiroshimashi.
 Madden, Rev. M. B., & W., 1895, Ind., 142 Minami-hama, Toyosaki-cho, Osaka-fu.
 Madeley, Rev. W. F., & W., 1889, PE., 9 Motokaji-cho, Sendai-shi.
 Makeham, Miss S. E., 1902, MSCC., Kitsune Ike, Nagano-shi.
 Mallett, Miss Gertrude, 1909, MPW., Eiwa Jo Gakko, Maita-machi, Yokohama-shi. (Tel. 2405 Chojamachi).
 Manchester, Rev. Herbert, 1921, Ind., 60-C, Bluff, Yokohama-shi. (A).
 Mander, Miss Mary E., 1915, SPG., 22 Hirakawa-cho, 6-chome, Kojimachi, Tokyo-shi.
 Mann, Miss Irene F., 1895, PE., Shiken-cho, Nikko, Tochigi ken.
 Mann, Rev. J. C., & W., 1905, CMS., 811 Kitabatake, Sumiyoshi, Osaka-shi.
 Marie, Rev. Louis Constant, 1888, RC., Hiroshima-shi.
 Marion, Rev. Petrus, 1895, RC., San-cho, Wakamatsu-shi.
 Marmonier, Rev. Petrus Chas. Henri, 1900, RC., Tamatsukuri, Osaka-shi.
 Marsh, Miss Carolyn, 1922, YWCA., 14 Kita Jimbo-cho, Kanda, Tokyo-shi.
 Martin, Rev. Jean Marie, 1910, RC., Nagasaki-shi.
 Martin, Prof. J. Victor, 1900, & W., 1914, MEFB., (A) Board Foreign Missions, 150 Fifth Avenue, New York City.
 Mary Catherine, Sister (Anglican Community of the Epiphany), 358 Shirokane, Sanko-cho, Shiba, Tokyo-shi.
 Mathon, Rev. Reni Louis, 1894, RC., Hirokoji, Ichinoseki, Iwate-ken.
 Matrat, Rev. Jean Francois, 1881, RC., Hirado, Nagasaki-ken.
 Matthews, Rev. W. K., & W., 1902, MES., Kwansai Gakuin, Kobe-shi. (Tel. Sannomiya, 6309).
 Mauk, Miss Laura, 1915, EA., 84 Sasugaya-cho, Koishikawa, Tokyo-shi.
 Maxwell, James L., M. D., & W., 1901, EPM., EPM. Hospital, Tainan, Formosa. (Tel. 621).

- Mayer, Rev. Paul S., & W., 1909, EA., 500 Shimo Ochiai-mura, Tokyo-fu.
- Mayrand, R. v. Placide Augustin, 1889, RC., Hachioji, Kanagawa-ken.
- McAlpine, Miss Jean, 1920, PS., Susaki, Kochi-ken.
- McAlpine, Rev. R. E., D. D., 1885, & W., 1887, PS., Susaki, Kochi-ken.
- McArthur, Miss K. W., 1919, MCC., 8 Torii-zaka, Azabu, Tokyo-shi. (Tel. Shiba, 6214).
- McCaleb, Mr. J. M. & W., 1892, Ind., 68 Zoshigaya-mura, Tokyo-fu.
- McCall, Rev. C. F., & W., 1908, UCMS., 8 Shima Honcho, Tsukiji, Akita-shi.
- McCauley, Mrs. J. K., 1880, PN., (A), 2112 W. 27th St., Los Angeles, Cal., U. S. A.
- McCausland, Miss Isabelle, 1920, ABCFM., Kobe College, Kobe-shi.
- McCoy, Rev. R. D., & W., 1904, UCMS., Sei Gakuin, 357 Nakazato, Takinogawa, Tokyo-fu. (Tel. Koishikawa 522).
- McCrory, Miss C. H., 1912, PN., 46 1-chome, Tomeoka-cho, Otaru-shi.
- McDonald, Miss M. D., 1911, PN., 127 Kogai-machi, Azabu, Tokyo-shi.
- McElroy, Rev. I. S., & W., 1919, PS., 1929 Shimo Shibuya, Tokyo-fu.
- McGrath, Miss E. S., 1917, PE., (A), Muromachi, Shimo Tachi-uri Sagaru, Kyoto-shi.
- McGregor, Miss Grace, 1920, YWCA., 95 Sanchome, Shima Yamate-dori, Kobe-shi.
- McIntosh, Miss Elsie, 1921, YWCA., 14 Kita Jimbo-cho, Kanda, Tokyo-shi.
- McIntyre, Miss Frances, 1916, MEFB., (A), 10 Deaconess Road, Boston, Mass., U. S. A.
- McIlwaine, Rev. William A., & W., 1919, PS., 44 Higashi Futaba-cho, Nagoya-shi.
- McIlwaine, Rev. B. W., D. D., 1889, & W., 1891, PS., 221 Suido-cho, 3-chome, Kochi-shi.
- McKechnie, Mr. Alexander R., 1920, PE., Rikkyo Dai Gaku, Ikebukuro, Tokyo-fu. (Tel. Koishikawa, 409).
- McKenzie, Rev. A. P., & W., 1920, MCC., 6 Hatchome, Hisaya-cho, Nagoya-shi.
- McKenzie, Rev. D. R., D. D., & W., 1891, MCC., 23 Kami Tomizaka-cho, Koishikawa, Tokyo-shi. (Tel. Koishikawa, 638; F. C. Tokyo 24908).
- McKim, Miss Bessie, 1903, PE., 472 Nishi Okubo, Tokyo-fu.
- McKim, Rt. Rev. Bishop John, D. D., 1880, PE., 38 Akashi-cho, Kyobashi, Tokyo-shi. (Tel. Kyobashi 3654).
- McKim, Rev. J. Cole, & W., 1914, PE., 22 Gyonin-cho, Aizu, Wakamatsu-shi.
- McKim, Miss Nellie, 1914, PE., 38 Akashi-cho, Kyobashi, Tokyo-shi. (Tel. Kyobashi, 3654).
- McKinnon, Miss Clare, 1921, YWCA., 14 Kita Jimbo-cho, Kanda, Tokyo-shi.
- McKinnon, Mr. D. Brooke, & W., 1917, YMCA-T., Higher Commercial School, Otaru-shi.
- McKnight, Rev. Wm., & W., 1920, CC., 41 Karahori-cho, Sendai-shi.
- McLeod, Miss A. C., 1910, MCC., 14 Saibansho-dori, Kanazawa-shi.

- McSparran, Jos. L., MD, & W., 1917, PE., Ichijo, Karasumaru-dori, Nishi-iru, Kyoto-shi.
- McWilliams, Rev. W. R., & W., 1916, MCC., 14 Naka Takajo-machi, Kanazawa-shi.
- Mea!, Miss Bessie, 1904, PE., Kasumi-cho, Yamagata-shi.
- Mead, Miss Lavinia, 1887, ABF., Imasato, Kamitsu-mura, Nishinari-gun, Osaka-fu.
- Meline, Miss Agnes S., 1919, ABF., 3131 Kanagawa-machi, Yokohama-shi. (Tel. Honkyoku 2176).
- Metcalf, Rev. Dwight F., & W., 1921, JIM., 579 Tamade-machi, Tamade, Osaka-shi.
- Meyers, Rev. J. T., D. D., & W., 1893, MES., Eki-mae, San Cho Kita, Ashiya, Hyogo-ken.
- Mickle, Mr. J. J., & W., 1921, MES., 8 Tsukiji, Kyobashi, Tokyo-shi.
- Middleton, Mr. F. C., & W., 1920, YMCA-T., Y. M. C. A., Tokyo.
- Miebach, Rev. David, 1911, RC., Tenshudo, Kutchan, Hokkaido.
- Miles, Miss Mary, 1921, PN., Joshi Gakuin, 33 Kami Nibancho, Kojimachi, Tokyo-shi.
- Miller, Miss Alice, 1898, Ind., 789 Sendagaya, Tokyo-fu.
- Miller, Miss Janet, 1918, MES., Hiroshima Jo Gakko, Kami Nagarekawa-cho, Hiroshima-shi.
- Miller, Rev. H. K. & W., 1892, RCUS., (A), 243 N. 6th S., Reading, Pa., U. S. A.
- Miller, Rev. L. S. G. & W., 1907, LCA., (A).
- Miller, Mr. S. P., 1921, YMCA-T., 84 Gokiso-mura, Nagoya-shi.
- Millican, Rev. Roy W., & W., 1911, FMA., 1921 Hidein-cho, Tennoji, Osaka-shi.
- Milliken, Miss E. P., 1884, PN., 127 Kogai-machi, Azabu, Tokyo-shi.
- Mill, Mr. E. O., 1908, & W., 1900, SBC. 823 Nakagawago, Nagasaki-shi.
- Minkinen, Rev. T., & W., 1925, LEF., (A), Kotka, Finland.
- Mintle, Miss Rosa, 1908, HFMA., 2124 Minami Ora, Yokohama-shi.
- Misener, Mrs. E. W., 1919, Ind., Kwansei Gakuin, Kobe-shi.
- Monk, Miss A. M., 1904, PN., (A) 2404 2nd Avenue, Chicago, Ills., U. S. A.
- Monroe, Mr. Alexander, & W., AG., 231 Suwa, Totsuka-cho, Tokyo-fu.
- Montgomery, Rev. W. E., & W., 1909, EPM., Shiro, Tainan, Formosa.
- Montagu, Rev. Emmanuel Lazare, 1902, RC., 31 Tatamiya-cho, Sendai-shi.
- Moon, Miss Mira B., 1911, MEFB. (Associate), 10 Aoyama Gakuin, Aoyama, Tokyo-shi. (Tel. Shiba, 5002).
- Moody, Rev. Campbell M., & W., 1895, EPM., Shoka, Formosa.
- Moore, Mr. B. S., & W., 1914, AG., 1033 Hannmoku-cho, Yokohama-shi.
- Moore, Miss Charma M., 1920, ABF., Imasato, Kamitsu-mura, Nishinari-gun, Osaka-fu.
- Moore, Rev. J. P., D. D., 1883, & W., 1887, RCUS., 112 Kita Nibancho Sendai-shi.
- Moore, Rev. J. Wallace, D. D., 1890, & W., 1893, PS. (A).
- Moran, Rev. S. F., & W., 1916, ABCFM., Baiko Girls' School, Kitano, Osaka-shi.
- Morgan, Miss A. E., 1881, PN. Nishi Machi, Yokkaichi-shi.
- Moss, Miss, Adelaide, 1918, MSCC., Naka-hachi-cho, Toyohashi-shi.

- Munroe, Rev. H. H., 1905, & W., 1906, PS. (A).
 Murray, Miss Edna B., 1921, PE., 26, Akashi-cho, Kyobashi, Tokyo-shi.
 (Tel. Kyobashi 1960).
 Murray, Rev. D. A., D. D., & W., 1902, PN. (A), %Presb. Board
 For. Missions, 156, Fifth Avenue, New York City.
 Myers, Rev. H. W., D. D. & W., 1897, PS., 112 Yamamoto-dori,
 4-chome, Kobe-shi.
 Mylander, Miss Ruth, 1909, FMA., 1921 Hidein-cho, Tennoji, Osaka-
 shi.

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- Nace, Rev. I. G., & W., 1920, RCUS., 1912 Shinjo Shibuya, Tokyo-shi.
 Nakh, Miss E., 1891, CMS, Nishi-machi, Yonago.
 Nash, Mr. W. L., 1921, YMCA-A, Y.M.C.A., Seoul, Kor a.
 Nau, Miss Catherine L., 1920, RCUS., 69 Kita Hira-cho, Sendai-shi.
 Neely, Miss Clara J., 1899, PE., Shin Tera-machi, Gojosagaru, Kyoto-
 shi.
 Neilken, Rev. John P., & W., 1909, LCA., 388 Shinya-hiki, Kumamoto-
 shi.
 Neilson, Pastor A. N., & W., 1918, SDA., 171 Amanuma, Suginami-
 mura, Tokyo-fu.
 Nevile, Miss C. L. J., 1919, SPG., Itabashi, Odawara, Kanagawa-ken.
 Newberry, Miss Georgia, 1921, ABF., 10 Fukuro-machi, Suruga ai,
 Tokyo-shi.
 Newbold, Deaconess Elizabeth G., 1907, PE., Ura-machi, Aomori-shi.
 Newcomb, Miss Ethel, 1913, MES, 35 Naka Yamate-dori, 4-chome,
 Kobe-shi.
 Newell, Rev. H. B., & W., 1887, ABCFM (A).
 Newlin, Miss Edith, 1918, AFP., 39 Koun-cho, Mita, Shiba, Tokyo-shi.
 Newton, Rev. J. C. C., D. D., & W., 1888, MES., Kwansei Gakuin,
 Kobe-shi. (Tel. Sannomiya 6308).
 Nichols, Rev. Shirley L., & W., 1911, PE., 21 Yamamichi-cho,
 Hirosaki-shi.
 Nicholson, Mr. Herbert V., & W., 1915, AFP., 816 Bizen-machi, Mito-
 shi.
 Nicodemus, Prof. F. B. & W., 1916, RCUS., 60 Kozenji-dori, Sendai-
 shi.
 Nielson, Rev. Andrew B., 1895, EPM., Shinro, Tainan, Formosa.
 Niessing, Sister Armellina, RC., 5 Naga-machi, Kanazawa-shi.
 Nieto, Rev. Claudio 1913, RC., Ma suyama-shi.
 Nixon, Miss Emily, Ind., Kyoto shi.
 Noailles, Rev. Olivier Marie de, 1883, RC., 80 Honmura, Yamashi a-
 cho, Yokohama-shi.
 Noordhoff, Miss Jeane M. 1911, RCA., 178 Bluff, Yokohama-shi. (Tel.
 1870).
 Norman, Rev. Clarence E., & W., 1917, LCA., 15 Gokurakuji-cho,
 Fukuoka-shi.
 Norman, Rev. Daniel D. D., & W., 1897, MCC., 12 Agata-machi,
 Nagano-shi.
 Norman, Miss L., 1919, MCC., Kwansei Gakuin, Kobe-shi.
 Norton, Miss E. L. B., 1900, CMS., Sapporo-shi.

- Noss, Rev. C., 1895, & W., 1910, RCUS., 41 Uwa-cho, Komega-fukuro, Sendai-shi.
 Noss, Mr. George S. & W., 1921, RCUS., 93 Tani-machi, Ichigaya, Ushigome, Tokyo-shi. (Tel. Bancho 4285).
 Nott, Miss Grace N., 1920, Ind., 4 Shiken-cho, Kumamoto-shi.
 Nott, Miss L. F., 1916, CMS., (A).
 Nugent, Rev. Carl W., & W., 1920, RCUS., 93 Tani-machi, Ichigaya, Ushigome, Tokyo-shi. (Tel. Bancho, 4285).
 Nunn, Miss Evelyn, 1920, PN., Meiji Gakuin, Imazato-cho, Shiba, Tokyo-shi.

O

- Obee, Rev. E. I., & W., 1904, MP., Tamanoi-cho, Atsuta, Nagoya-shi.
 Ogburn, Rev. N. S., 1913, & W., 1921, MES., Kwansei Gakuin, Kobe-shi.
 Oldridge, Miss Mary D., 1920, MEFB., Kwassui Jo Gakko, Nagasaki-shi.
 Olds, Rev. C. B., D. D., & W., 1903, ABCFM., 95 Kado'a Yashiki, Okayama-shi.
 Oerle, Rev. Earl, 1921, KC., 22 Furukawa-horibata-cho, Sendai-shi.
 Oltmans, Rev. A., D. D., & W., 1886, RCA., (A) Grand Rapids, Mich., U. S. A.
 Oltmans, Miss Evelyn F., 1914, RCA., (A) Grand Rapids, Mich. U. S. A.
 Oltmans, Miss Jean C., 1914, RCA., (A) Grand Rapids, Mich. U. S. A.
 Ostrom, Rev. H. Conrad, D. D., & W., 1911, PS., 178 Tomidaura-machi, Tokushima-shi.
 Outerbridge, Rev. H. W., & W., 1910, MCC., Kwansei Gakuin, Kobe-shi, (Tel. Sannomiya, 6308).
 Oxford, Mr. J. S., & W., 1910, MES., 23 Ki a Nagasa-dori, 34-chome, Kobe-shi.

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- Page, Miss Mary, 1912, YWCA., Muramachi-dori, Ichijo, Nishi-ye-iru, Kyoto-shi.
 Paine, Miss Mildred A., 1920, MEFB., 143 Kajiya-cho, Kagoshima-shi.
 Painter, Rev. S., 1896, & W., 1905, CMS. (A).
 Palmer, Miss H. M. 1921, PN., 16 Akashi-cho, Kyobashi, Tokyo-shi.
 Palmer, Miss Jewel, 1918, UCMS., 3-Chome, Kita-dori, Tetsuka-yama, Sumiyoshimura, Osaka-shi.
 Palmer, Miss Lucy, 1920, ABF., 306 Yoyogi, Tokyo-shi.
 Pamperrien, Miss Gertrude, 1921, RCUS., 168 Higashi Samban-cho, Sendai-shi.
 Parker, Miss A., 1888, SFG., Yuki-no-Gosho, Hirano, Kobe-shi.
 Parker, Miss Edith, 1909, UCMS., 355 Nakazato, Takinogawa, Tokyo-shi. (Tel. Koishikawa 523).
 Parmelee, Miss Frances H., 1877, ABCFM., (A) 1651 N. Cicero Ave., Chicago, Ill.
 Parrott, Mr. F., & W., 1890, BFBS, 95 Yedo-machi, Kobe-shi. (F. C. Osaka 11083).

- Patterson, Mr. Geo. S., & W., 1912, YMCA-A., 47 Kita-machi, 6-chome, Aoyama, Tokyo-shi.
- Patterson, Rev. W. E. & W., SDA., 171 Amanuma, Suginami-mura, Tokyo-fu.
- Patton, Miss Annie V., 1900, PS., Toyohashi-shi.
- Patton, Miss Florence D., 1895, PS., Kinjo Jo Gakko, Nagoya-shi.
- Pawley, Miss Anna Belle, 1915, ABF., 2 Nakajima-cho, Sendai-shi.
- Pearce, Miss D. M., 1919, CMS., 95 Yamanokuchi-cho, Kagoshima-shi.
- Peck, Miss S. P., 1900, PE., Higashi Gojo-bashi, Kyoto-shi.
- Peckham, Miss Caroline S., 1915, MEFB., (A) State Univ., Ironton, Wis.
- Pedley, Rev. Hilton, D. D. & W., 1889, ABCFM, Karasumaru-dori, Ichijosagaru, Kyoto-shi.
- Peeke, Rev. H. V. S., D. D., 1888, & W., (A) % Meiji Gakuin, Shirokane, Shiba, Tokyo-shi.
- Peet, Miss Azalia A., 1916, MEFB., (A) Webster, N. Y., U. S. A.
- Penrod, Miss Grace C., 1892, JRM., 348 Kashiwagi, Yodobashi, Tokyo-fu.
- Perez, Rev. Modesto, 1916, RC., Tokushima-shi.
- Perkins, Mr. H. J. & W., SDA., 171 Amanuma, Suginami-mura, Tokyo-fu.
- Perrin, Rev. Henri, 1894, RC., Kobe-shi.
- Peterson, Miss Albertina, 1891, SAM., Tori-cho, Chiba, Chiba-ken.
- Petrie, Rev. Arthur & W., 1919, CMA., Higashi-machi, Fukuyama-shi.
- Phelps, Mr. G. S., & W., 1902, YMCA-A., 22, Fujimi-cho, 5-ch me, Kojimachi, Tokyo, (Tel. Kudan 2297). Office, National YMCA., 10 Omote Sarugaku-cho, Kanda, Tokyo-shi. (Tel. Kanda 3800).
- Phillips, Miss E. G., 1901, SPG., 108 Zoshigaya-machi, Koishikawa, Tokyo-shi.
- Phillips, Rev. W. O. & W., 1921, MES., 946 Kashiwagi, Yodobashi-machi, Tokyo-fu.
- Pickard-Cambridge, Rev. C. O., & W., 1906, CMS. (A).
- Pickens, Miss Lilian O., 1918, FMA., 1921, Hidein-cho, Tennoji, Osaka-shi.
- Pider, Miss Myrtle Z., 1911, MEFB., 100 Tsunohazu, Shinjiku, Tokyo-shi, (Tel. Bancho 2066).
- Pierson, Rev. G. P., D. D., 1888, & W., 1891, PN., (A) 926 Broad St., Elizabeth, N. J.
- Pieters, Rev. Albertus & W., 1891, RCA., Nishi Nakasu, Fukuoka-shi. (F. C. Fukuoka 16588).
- Pieters, Miss J. Gertrude, 1921, RCA., Baiko Jo Gakko, Shimonoseki, (Tel. 1196).
- Pieters, Miss Jennie A., 1904, RCA., Baiko Jo Gakko, Shimonoseki, (Tel. 1196).
- Pifer, Miss Catherine B., 1901, RCUS., 207 Kita Arai, Nagasaki-mura, Tokyo-fu.
- Pinsent, Mrs. A. M., 1905, MCC., 11 Minami Higakubo-cho, Azabu, Tokyo-shi.
- Piper, Miss Margaret, 1914, Ind., 195 Uneon-machi, Kobe-shi.
- Place, Miss Pauline A., 1916, MEFB., (A) % Columbia Univ., N. Y. City, U. S. A.
- Pooley, Miss. A., 1910, SPG., 15 Naka Yamate-dori, 6-chome, Kobe-shi.

- Porter, Miss F. E., 1882, PN., 541 Higashi Rokuchome, Gojo-bashi, Kyoto-shi.
 Post, Miss Vida, 1920, ABF., 50 Shimo Tera-machi, Himeji-shi.
 Potts, Miss Marion E., 1921, LCA., 3 Tozaki-machi, Koishikawa, Tokyo-shi.
 Pouget, Rev. Armond M. Pierre, 1893, RC., Yotsuya-cho, Morioka-shi.
 Powell, Miss Cecelia R., 1922, PE., % Bishop Tucker, Kyoto-shi.
 Powlas, Miss Annie, 1919, LCA., 175 Nakanohashi-koji, Saga-shi.
 Powlas, Miss Maude C., 1918, LCA., 28 Kusunoki-cho, Kumamoto-shi.
 Powles, Rev. P. S. C., & W., 1916, MSCC. (A).
 Pratt, Miss Susan A., 1892, WU., 212 Bluff, Yokohama-shi.
 Preston, Miss E. A., 1888, MCC., 11 Minami Higakubo-cho, Azabu, Tokyo-shi.
 Preston, Miss E. D., 1908, CMS. (A).
 Price, Rev. P. G. & W., 1912, MCC., 106, Shimo Negishi, Shitaya-ku, Tokyo-shi. (Tel. Shitaya, 6710).
 Privat, Miss Gertrude, 1916, NC., 55 Nakai-ushi-machi, Okayama-shi.
 Pugmire, Maj. Ernest, & W., 1919, SA., 5 Hitotsubashi-dori, Kanda, Tokyo-shi.
 Puhl, Rev. Wilhelm, 1921, RC., 22 Furu-kawahoribata-cho, Akita-shi.
 Puissant, Rev. Louis Joseph Maxime, 1898, RC., Tsu-shi.

R

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 Ranck, Miss Elmina, 1906, EA., Koriyama, Fukushima-ken.
 Ransom, Miss M. H., 1901, PN., 8 Sanchome, Yakata-machi, Wakayama-shi.
 Ranson, Deaconess, A. L., 1904, PE., (A) Harpers Ferry, W. Va., U. S. A.
 Raoul, Rev. Gustave Eugene, 1896, RC., Kurume-shi.
 Rawes, Miss H. M. F., 1919, SPG., Yuki-no-Gosho, Hirano, Kobe-shi.
 Rawlings, Rev. C. W., & W., 1900, CMS. (A).
 Ray, Rev. J. F., & W., 1904, SBC., 78 Kokutaiji-machi, Hiroshima-shi.
 Read, Dr. Rachel, Ind., 23 Reinan-zaka, Akasaka, Tokyo-shi, (Tel. Shiba, 6904).
 Reed, Mr. J. Paul, 1921, MES. (Associate), 120 Goten-yashiki, Himeji-shi.
 Reiffelder, Rev. Chas. F., 1901, & W., 1903, PE., 56 Akashi-cho, Kyobashi, Tokyo-shi (Tel. Kyobashi 4319).
 Reiners, Rt. Rev. Joseph, 1919, RC., 47 Hirosaki-dori, Kanazawa-shi.
 Reinrkens, Rev. Hubert, 1921, RC., 22 Furu-kawahoribata-cho, Akita-shi.
 Reischauer, Rev. A. K., D. D., & W., 1905, PN., Meiji Gakuin, Imazato-cho, Tokyo-shi.
 Reise, Miss A. I., 1920, PN., Hokuriku Jo Gakko, Kanazawa-shi.
 Reiter, Sister Irene, RC., Nara-yama, Akita-shi.
 Relave, Rev. Jean Louis, 1885, RC., Miyazu, Tango.
 Rey, Rt. Rev. Archbishop Jean Pierre, 1882, RC., 19 Sekiguchidai-machi, Koishikawa, Tokyo-shi.
 Rhoads, Miss Esther B., 1921, AFP., 30 Koun-cho, Mita, Shiba, Tokyo-shi.

- Rhodes, Mr. E. A., & W., Ind., 73 Myogadani, Koishikawa, Tokyo-shi.
- Richards, Rev. W. A., & W., 1910, -PG., 10 Moto Uwo-cho, Hamamatsu-shi.
- Richey, Miss Helen, 1920, UCMS., 35 Ichigaya, Nakano-cho, Ushigome, Tokyo-shi.
- Riddell, Miss H., 1890, Ind., 436 Furu Shinyashiki, Kumamoto-shi.
- Kiker, Miss Jessie, 1904, PN., Yamada, Ise.
- Riuz, Rev. Macario, 1918, RC., Uwajima.
- Roberts, Miss A., 1897, CMS., 7 Sasugaya-cho, Koishikawa, Tokyo-shi.
- Roberts, Mr. Floyd L., 1921, UB., Muromachi, Imadegawa Agaru, Kyoto-shi.
- Robertson, Miss Eleanor, 1921, YWCA., 14 Kita Jimbo-cho, Kanda, Tokyo-shi.
- Robertson, Miss M. A., 1891, MCC. (A).
- Robinson, Rev. C. C., & W., 1920, MSCC., Oike-cho, 1-chome, Nagoya-shi.
- Robinson, Rev. C. E. & W., 1907, UCMS., Nishi Himematsu, Sumiyoshi-mura, Osaka-fu (F. C. Osaka 35866).
- Robinson, Rev. J. Cooper, 1888, MSCC., Honmachi, Gifu-shi.
- Robison, Miss Amy G., 1921, UCMS., 355 Nakazato, Takinogawa, Tokyo-fu. (Tel. Koishikawa 523).
- Rogers, Miss Margaret S., 1921, WU., 212 Bluff, Yokohama-shi.
- Rolls in, Mr. W. P., Ind., Okayama-shi.
- Rorke, Miss M. L., 1919, MCC., 8 Torii-zaka, Azabu, Tokyo-shi (Tel. Saiba 6214).
- Rosenhuber, Rev. Alois, 1913, RC., Otarubo-machi, Kosaka, Akita-ken.
- Ross, Rev. C. H., & W., 1910, ABF., 5 Nakajima-cho, Sendai-shi.
- Roussel, Rev. A., RC., 6 Sarugaku-cho, Kanda, Tokyo-shi.
- Rowe, Rev. J. H., 1906, & W., 1916, SBC., 141 Koya-machi, Kokura-shi.
- Rowland, Miss E. M., 1926, SPG. (A).
- Rowland, Rev. G. M., D. D. & W., 1886, ABCFM, 10 Kita Ichijo, Higashi 6-chome, Sapporo-shi.
- Rowlands, Rev. F. W., 1897, & W., 1894, Ind., 2 Yoha-no-cho, Fukuoka-shi.
- Reigh, Rev. D. C., 1902, & W., 1905, RCA., 35 Minami Yamate, Nagasaki-shi. (F. C. Fukuoka 14662).
- Rappel, Rev. Timotheus, 1913, RC., Kita Ichijo, Higashi 6-chome, Sapporo-shi.
- Russell, Miss Helen M., 1895, MEFB. (A), Room 710, 159 Fifth Ave, N. Y. City.
- Russell, Miss Lucy K., 1921, ABF., 10 Fukuro-machi, Surugadai, Tokyo-shi.
- Ryan, Miss E. L., 1913, MCC., Hyakkoku-machi, Kofu-shi.
- Ryan, Mr. W. Scott, & W., 1917, YMCA-A., 12 Shin Ryudo-cho, Azabu, Tokyo-shi.
- Ryder, Miss Gertrude E., 1908, ABF., 51 Tenma-cho, 1-chome, Yotsuya, Tokyo-shi.
- Ryder, Rev. Stephen W., & W., 1913, RCA., 2 Meiji Gakuin, Shirokane, Tokyo-shi. (Tel. Takanawa 820). (F. C. Fukuoka 7771).

S

- Salonen, Rev. K. E. & W., 1911, LEF., (A) 610 E. Ayer St., Ironwood, Mich., U. S. A.
- Sandberg, Miss Minnie V., 1918, ABF., 3131 Kanagawa-machi, Yokohama-shi. (Tel. Honkyoku 2176).
- Sauer, Rev. Valetin, 1909, RC., Tenshudo, Higashi 1-chome, Sapporo-shi.
- Savolainen, Rev. V., & W., 1907, LEF. (A). Koulukatu 19, Hameenlinna, Finland.
- Schacffer, Miss Mabel R., 1921, PE., 26 Akashi-cho, Kyobashi, Tokyo-shi. (Tel. Kyobashi 1906).
- Schaffner, Rev. P. F. & W., 1915, RCUS., 31 Torii-machi, Wakamatsu-shi, Fukushima-ken.
- Schell, Miss Naomi, 1921, SBC., Seinan Gakuin, Fukuoka-shi.
- Schereschewsky, Miss C. E., 1910, PE., 36 Kami Rokuban-cho, Kojimachi, Tokyo-shi.
- Schiller, Supt. Emil., & W., 1895, AEPM., 10 Shogoin-cho, Noboribata, Kyoto-shi.
- Schillinger, Rev. Geo. W., & W., 1920, LCA., 144 Hara-machi, Koishikawa, Tokyo-shi.
- Schirmer, Miss Ka'hryn F., 1917, EA., Koriyama, Fukushima-ken.
- Schmeltz, Rev. Hilarius, 1910, RC., 5 Teshaba-dori, Iwamizawa-machi, Hokkaido.
- Schmitz, Sister Achatia, RC., Narayama, Akita-shi.
- Schneider, Rev. D. B., D. D., & W., 1887, RCUS., 164 Higashi Samban-cho, Sendai-shi. (Tel. 1508).
- Schneider, Miss Mary E., 1918, RCUS., (A) R. D. 2, East Earl, Lancaster Co., Pa., U. S. A.
- Schoeppler, Rev. Philipp, 1912, RC., Kasumi-cho, Yamagata-shi.
- Schumaker, Miss Elsie, 1920, YMCA-A., 22 Fujimi-cho, 5-chome, Kojimachi, Tokyo-shi. (Tel. Kudan 2297).
- Schweitzer, Miss Edna M., 1912, EA., 84 Sasugaya-cho, Koishikawa, Tokyo-shi.
- Scott, Miss Ada C., 1916, UCMS. (A).
- Scott, Rev. F. N., & W., 1903, MEFB., 6 Higashi Yamate, Nagasaki-shi.
- Scott, Rev. J. H., 1892, & W., 1915, ABF., 26 Nichome, Tsuru-machi, Nishi-ku, Osaka-shi.
- Scott, Rev. J. J., & W., 1910, CMS., Suketo-machi, Tokushima-shi.
- Scott, Miss Jane Neill, 1920, YWCA., 16 1-chome, Nishiki-cho, Kanda, Tokyo-shi.
- Scott, Miss Leonz O., 1920, YWCA., 16 1-chome, Nishiki-cho, Kanda, Tokyo-shi.
- Scott, Miss Marjorie, 1922, EPM., Shoka, Formosa.
- Scott, Miss M. C., 1911, MCC., 12 Agata-cho, Nagano-shi.
- Searcy, Miss Mary, 1920, MES., Kure-shi.
- Searle, Miss Susan A., 1883, ABCFM, (A).
- Seeds, Miss Leonora M., 1891, MEFB., 221 Bluff, Yokohama-shi.
- Seiple, Rev. W. G., Ph. D., & W., 1905, RCUS., (A) 125 Mosher St., Baltimore, Md., U. S. A.
- Sells, Miss E. A. P., 1893, CMS., Naka Yanagi-cho, Oita-shi.

- Setterlund, Rev. E. L. & W., 1922, MEFB., 3 Aoyama Gakuin, Tokyo-shi. (Tel. Shiba 5002).
 Severson, Miss Mabel, 1920, HFMA, Choshi, Chiba-ken.
 Shacklock, Mr. R. Floyd, 1920, MEFB., 5 Shimo Shirokane-cho, Hirosaki-shi.
 Shafer, Rev. Luman J. & W., 1912 RCA., 16 Higashi Yamate, Nagasaki-shi. (F. C. Fukuoka 11794).
 Shannon, Miss I. L., 1904, MES., Hiroshima Jo Gakko, Hiroshima-shi.
 Shannon, Miss Katherine, 1908, MES., (A) 810 Broadway, Nashville, Tenn., U. S. A.
 Sharpe, Rev. A. L., 1903, SPG., 11 Sakai-cho, Shiba, Tokyo-shi.
 Sharpless, Miss Edith F., 1910, AFP., 888 Tenno-cho, Mito-shi.
 Shaver, Rev. I. L., & W., 1920, MES., 133 Kami Nobori-cho, Hiroshima-shi.
 Shaw, Miss L. L., 1904, CMS., Poole Girls' School, Tsuruhashi, Osaka-shi.
 Shaw, Rev. R. D. M., & W., 1901, SPG., 21 Higashi Kusabuka-cho, Shizuoka-shi.
 Shaw, Miss Sara, 1921, MES., 8 Tsukiji, Kyobashi-ku, Tokyo-shi.
 Shepherd, Miss E., Ind. 20 C., Yamamoto-dori, 4-chome, Kobe-shi.
 Shepherd, Miss K. M., 1910, SPG., 140 Samukawa-cho, Chiba-machi, Chiba-ken.
 Shively, Rev. B. F., & W., 1907, UB., (A) 1409 UB. Building, Dayton, Ohio. (F. C., Osaka, 34076).
 Shoemaker, Mr. J. H., 1919, YMCA-T., Higher Commercial School, Nagasaki-shi.
 Shoemaker, Mr. P. B., 1920, YMCA-T., %YMCA, Yokohama-shi.
 Shore, Miss Gertrude, 1921, MSCC., 16 Hirakawa-cho, 6-chome, Kojimachi, Tokyo-shi.
 Simon, Miss R. S., 1915, SPG.
 Simpson, Miss M. E., 1920, MCC., 380 Sunahara, Yanaishi-shima, Kameido, Tokyo-fu.
 Singleon, Mr. L., & W., 1921, EPM., 109 Hakusan, Goten-machi, Koishikawa, Tokyo-shi.
 Singley, Rev. D. F., & W., 1918, RCUS., 71 O-awa, Kawara, Koji, Morioka-shi.
 Slave, Miss Anna B., 1902, MEFB., 221 Bluff, Yokohama-shi.
 Smith, Prof. A. D., 1919, RCUS., 65 Miyashita-cho, Koishikawa, Tokyo-shi.
 Smith, Rev. F. H., D. D., & W., 1905, MEFB., Nandai-mon, Seoul Korea.
 Smith, Rev. Frisby D., & W., 1908, LCA. (A) 698 Greeton St., Philadelphia, Pa., U. S. A.
 Smith, Miss Irene W., 1916, JEB., 73 Tadekura-cho, Shimo Gamo, Kyo-o-shi.
 Smith, Miss Ruth E., 1918, ABF., 2 Nakajima-cho, Sendai-shi.
 Smith, Rev. Roscoe, 1921, SBC., 141 Koya-machi, Kokura-shi.
 Smith, Mr. Roy, & W., 1917, MES., 29 Kinoo-cho, 1-chome, Kobe-shi.
 Smith, Rev. P. A., & W., 1903, PE., (A) Kotatsuno, Kanazawa-shi.
 Smith, Miss S. C., 1880, PN., 410 Yamahana, Sapporo-shi.
 Smith, Staff Capt. Annie, 1906, SA., 5 Hitozutsushi-dori, Kanba, Tokyo-shi. (A).

- Smythe, Rev. L. C. Mc., 1913, & W., 1916, PS., 64 Shirakabe-cho, 1-chome, Nagoya-shi.
- Smyser, Rev. M. M., 1903, Ind., Yokohama-shi.
- Sneyd, Mr. H. S. & W., 1913, YMCA-A., 72 D. Bluff, Yokohama-shi.
- Soal, Miss Adelaide, 1916, JEB., 73 Tadekura-cho, Shimo Gamo, Kyoto-shi.
- Sommervell, Miss M. G., SPG., Yawata-machi, Numazu.
- Spackman, Rev. H. C., 1914, & W., 1915, PE., Rikkyo Dai Gaku, Ikebukuro, Tokyo-shi. (Tel. Koishikawa, 409).
- Spencer, Rev. David S., D. D., & W., 1883, MEFB., 435 Furu-shin Yashiki, Kumamoto-shi.
- Spencer, Miss F. M., 1913, MSCC., Marubori, Ueda shi.
- Spencer, Miss Gladys G., 1921, PE., 21 Yamai-cho, Hirosaki-shi.
- Spencer, Mr. Herman, 1921, ABF., 29 Sanai-cho, Ushigome, Tokyo-shi.
- Spencer, Miss M. A., 1878, MEFB., (Retired), 9 Aoyama Gakuin, Tokyo-shi.
- Spencer, Miss M. D., 1917, PE., Maruto-machi, Hiromichi-kado, Kyoto-shi.
- Spencer, Rev. Robert S., & W., 1917, MEFB., 878 Shimo Keigo-cho, Fukuoka-shi. (F. C. Fukuoka 16069).
- Spencer, Rev. V. C., 1913, MSCC., Toigosho-cho, Nagano-shi.
- Sprowles, Miss Alberta B., 1906, MEFB., Aoyama Jo Gakuin, Tokyo-shi.
- Stacy, Miss Martha R., 1919, CC., 518 Setagaya Aza, Ikujiri, Tokyo-fu.
- Stander, Miss Rachel, 1920, MEFB., (Associate), 1 Aoyama Gakuin, Tokyo-shi.
- Standford, Mrs. A. W., 1886, ABCFM., 59 6-chome, Nakayamate-dori, Kobe-shi.
- Stanley, Mr. R. H., & W., 1920, YMCA-A., 4 Hikawa-cho, Akasaka, Tokyo-shi.
- Staples, Mr. I. B., & W., 1915, NC., Koraimon, Kumamoto-shi.
- Staples, Miss M. M., 96 Hoekami-cho, Fukui-shi.
- Starkey, Miss Bertha, 1910, MEFB., 19 Gorakuji-cho, Fukuoka-shi.
- Steadman, Rev. F. W., & W., 1901, ABF., 43 Uchi-maru, Morioka-shi.
- Steele, Rev. H. T., & W., 1906, SPG. (A).
- Stegeman, Rev. H. V. E., & W., 1917, RCA., 10 Shimo Osaka-machi, Tokyo-fu. (F. C. Tokyo 53521).
- Steichen, Rev. Michael, 1886, RC., 35 Akashi-cho, Kyobashi, Tokyo-shi.
- Stevens, Miss C. B., 1920, MES., (Associate), Hiroshima Jo Gakko, Hiroshima-shi.
- Stevens, Miss Julia, 1921, MES., (Associate), Hiroshima Jo Gakko, Hiroshima-shi.
- Stewart, Miss M., Ind., Tokyo-shi.
- Stewart, Rev. R. S., & W., 1915, MES., 135/2 Kitano-cho, 4-chome, Kobe-shi.
- Stewart, Rev. S. A., 1906, & W., 1898, MES., 53 Kami Nagaregawa-cho, Hiroshima-shi. (A).
- Stier, Mr. W. R. F., & W., 1917, YMCA-A., 17 Minami Yamate, Nagasaki-shi.
- Stirewalt, Rev. Arthur J., & W., 1905, LCA., 3 Toz n-machi, Koishikawa, Tokyo-shi.

- St. John, Mrs. David, 1918, PE., 17 Akashi-cho, Kyobashi, Tokyo-shi.
 Stokes, Miss C. S. E., 1922, SPG., Yuki no Goshō, Hirano, Kobe-shi.
 Stoudt, Prof. O. M., & W., 1917, RCUS., 69 Kozenji-dori, Sendai-shi.
 Stowe, Miss Grace H., 1908, ABCFM., Kobe College, Kobe-shi.
 Stowe, Miss Mary E., 1908, ABCFM., Kobe College, Kobe-shi.
 Strong, Rev. Eustace M., Ind., (CE.) Rector, Christ Church, 234 Bluff, Yokohama-shi.
 Strock, Miss Ada, 1922, EA., 84 Sasugaya-cho, Koi-hikawa, Tokyo-shi.
 Strethard, Miss A. O., 1914, MCC., Yamashita Eiwa Jo Gakko, Kofu-shi.
 Sturtevant, Miss Abby L., 1921, MEFB., Aoyama Jo Gakuin, Tokyo-shi.
 Swan, Mr. George D., & W., 1913, YMCA-A. (A), Room 1008, 347 Madison Ave., N. Y.
 Sweet, Rev. Chas. F., DD., & W., 1898, PE., 1839 Shimo Shibuya, Tokyo-fu.

T

- Tammio, Rev. K., & W., 1913, LEF. (A), Alppikatu, 3 Helsingfors' Finland.
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 Tapson, Miss A. M., 1888, Ind., 7 Sasugaya-cho, Ko-shikawa, Tokyo-shi.
 Taylor, Miss Minnie M., 1909, RCA., Tozan Gakuin, Nagasaki-shi.
 Taylor, Mr. Wm. J., & W., 1905, DH., 238 Kusunoki-cho, 6-chome, Kobe-shi.
 Teague, Miss Carolyn M., 1912, MEFB., 596 Kuhonji, Oe-machi, Kumamoto-shi.
 Teets, Miss Edith V., 1921, RCA., 178 Bluff, Yokohama-shi. (Tel. 1870).
 Tench, Rev. G. R., & W., 1920, MCC., Kwansei Gakuin, Kobe-shi.
 Tenny, Rev. Chas. B., D. D., 1900, & W., 1911, ABF., 29 Sarai-cho, Ushigome, Tokyo-shi. (Tel. Bancho 1134).
 Tetlow, Miss H. L., 1909, PE., 19 Edoshimo-cho, Fukui-shi.
 Teusler, R. B., M. D., & W., 1900, PE. (Mrs. T. abse t), St. Luke's Hospital, 37 Akashi-cho, Kyobashi, Tokyo-shi. (Tel. Kyobashi, 214, 721, 2737, 4100). Residence, 27 Akashi-cho, Kyobashi. (Tel. Kyobashi 2934).
 Tharp, Miss Elma R., 1918, ABF., 10 Fukuro-machi, Surugadai, Tokyo-shi.
 Thede, Rev. Harvey, & W., 1920, EA., 7 2-chome, Yamamoto-dori, Kobe-shi.
 Thiry, Rev. Ferdinand J. Joseph, 1907, RC., Nagasaki-shi.
 Thompson, Mr. David, 1873, P. M., 10 Hinoki-cho, Akasaka, Tokyo-shi.
 Thompson, Rev. Elmer T., & W., 1918, ABF., 18 Miyawake, Okazaki-cho, Kyoto-shi.
 Thompson, Miss F. L., 1905, CMS., 95 Yamanokuchi-cho, Kagoshima-shi.
 Thomson, Rev. R. A., D. D., 1884, & W., 1886, ABF., 39 2-chome, Kita no cho, Kobe-shi.
 Thorlaksson, Rev. S. O., & W., 1916, LCA., Tashiro cho, Higashi-ku, Nagoya-shi.

- Thornton, Rev. J. B. & W., Ind., 339 Tomyo Mikage, Hyogo-ken.
 Thurston, Miss Esther V., 1920, MEFB., Aoyama Jo Gakuin, Tokyo-shi.
 Tikhmiroff, Bishop Serghy, 1908, ROC., 6 Surugadai, Kanda, Tokyo-shi. (Tel. Kanda 1885).
 Titus, Miss Grace E., 1920, ABCFM., Baika Girls' School, Kitano, Osaka-shi.
 Todd, Miss C., SPG. (A).
 Topping, Miss Helen, 1918, YWCA., 65 3-chome, Shimo Yamate-dori, Kobe-shi.
 Topping, Rev. Henry, & W., 1895, ABF., (A) 1102 E. Spruce St. Seattle, Wash.
 Towson, Miss Manie, 1917, MES., Hiroshima Jo Gakko, Hiroshima-shi.
 Towson, Rev. W. E., & W., 1890, MES., Niomon-dori, Hiromichi, Kyoto-shi. (A).
 Tracy, Miss Mary E., 1903, WU., 212 Bluff, Yokohama-shi.
 Trent, Miss E. M., 1894, MSCC., 8 Kita Takajo-machi, Nagoya-shi.
 Trimble, Miss R. E., 1920, PN., 16 Akashi-cho, Kyobashi, Tokyo-shi.
 Tristram, Miss K. A. S., 1888, CMS., Poole Girls' School, Tsuruhashi, Osaka-shi.
 Trost, Mr. H. C., & W., 1921, MEFB., (Associate), Aoyama Gakuin, Tokyo-shi.
 Trott, Miss D., 1910, SPG., 16 Hirakawa-cho, Kojimachi, Tokyo-shi.
 Trout, Miss Jessie M., 1921, UCMS., 355 Nakazato, Takinogawa, Tokyo-fu. (Tel. Koishikawa 523).
 Truman, Mr. G. E., 1910, YMCA-A., 84 Gokiso-mura, Nagoya-shi.
 Tucker, Rt. Rev. Bishop H. St. G., 1899, & W., 1911, PE., Karasumaru-dori, Shimo-tachiuri, Kyoto-shi.
 Tulpin, Rev. Auguste, 1877, RC., 21 Kasumi-cho, Azabu, Tokyo-shi.
 Turner, Mr. William, 1921, MES. (Associate), Kwansei Gakuin, Kobe-shi.
 Tweedie, Miss E. G., 1903, MCC., Sogawa-cho, Toyama-shi.

U

- Umbreit, Rev. S. J., D. D., 1905, EA., 500 Shimo-Ochiai-mura, Tokyo-fu. (A).
 Upton, Miss Elizabeth F., 1908, PE., Omiya, Saitama-ken.
 Uusitalo, Miss Siiri, 1903, LEF., 2362, Miyanaka, Nishi Sugamo-machi, Tokyo-fu.

V

- Van-Bronkhorst, Rev. Alexander, & W., 1916, RCA., 143 Akamatsu-machi, Nishi Horiba'a, Saga-shi. (F. C. Fukuoka 11716).
 Van Dyke, Rev. Paul S., & W., 1921, PS., 1929 Shimo Shibuya, Tokyo-fu.
 Van Hooser, Miss Ruby, 1920, MES., 55 Niage-machi, Oita-shi.
 Van Kirk, Miss Anna S., 1921, PE., % Bishop Tucker, Kyoto-shi.
 Veillon, Rev. Jean Baptiste, 1908, RC., Miyazaki, Kyushu.
 Verbeck, Miss Eleanor, 1913, PE., Aoba Jo Gakko, Moto Yanagi-cho, Sendai-shi.
 Vergott, Rev. Franz, 1909, RC., Tenshudo, 5 Ryotoku-machi, Otaru-shi.

Verry, Miss Hazel, 1918, YWCA, 184 6-chome, Oncho-dori, Yokohama-shi.

Villion, Rev. Aimé, 1886, RC., Hagi, Yamaguchi-ken.

Vories, Mr. John, & W., 1914, OMJ., Hachiman-shi.

Vories, Mr. Wm. M., & W., 1905, OMJ., Hachiman-shi.

Voiles, Mrs. J. E., 1913, SPG., Yanagi-hara, Koen-no-shita, Kochi-shi.

W

Wagner, Miss Dora, 1913, MEFB., Iai Jo Gakko, Hakodate-shi.

Wagner, Rev. H. H., & W., 1918, FMA., Baba-cho, Sumoto, Awaji.

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Walker, Mr. F. H., & W., 1913, SPG., 5 Naka Yamate-dori, 3-chome, Kobe-shi.

Waller, Rev. J. G., & W., 1890, MSCC., 232 Nishi Nagano, Nagano-shi.

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Walne, Miss Florence, 1919, SBC. (A).

Walser, Rev. T. D., & W., 1916, PN., 6 B., Akashi-cho, Kyobashi, Tokyo-shi.

Walsh, Rev. C. J., & W., 1913, CMS., 55 Moto-machi, Hakodate-shi.

Walton, Rev. W. H. Murray, & W., 1915, CMS. (A).

Ward, Miss Ruth C., 1919, ABF., 2 Nakajima-cho, Sendai-shi.

Warren, Rev. C. M., & W., 1899, ABCFM., Kami Beppu, Miyazaki, Kyushu.

Wassereau, Rev. Eugene, 1911, RC., 19 Sekiguchidai-machi, Koishikawa, Tokyo-shi.

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Watson, Rev. B. E., & W., 1918, UCMS., Sei Gakuin, 357 Nakazato, Takenogawa, Tokyo-fu (Tel. Koishikawa 522).

Weakley, Rev. J. A., & W., 1895, MES., Tokuyama, Yamaguchi-ken.

Weaver, Mrs. E. V., 1920, YMCA-A., 22 Gochome, Fujimi-cho, Kojimachi, Tokyo-shi.

Webb, Rev. A. E., 1894, SPG., Zushi, Kanagawa-ken.

Webber, Mr. P. A., & W., 1910, SBA. (A).

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Weiss, Miss Ruth, 1920, MEFB., 9 Naka Kawarage-cho, Hirosaki-shi.

Weiz, Sister Hildaberta, RC., Nara-yama, Akita-shi.

Welbourn, Rev. J. A., & W., 1899, PE., (A) Leesburg, Va., U. S. A.

Welch, Bishop Herbert, D. D., LL. D., & W., 1916, MEFB., 8 Aoyama Gakuin, Tokyo-shi. (Tel. Shiba 5002).

Weed, Miss Helen I., 1921, RCUS., 125 Tsuchidoi Saruhiki-cho, Sendai-shi.

Wells, Miss L. A., 1900, PN., Shimo Tatekoji, Noda, Yamaguchi-shi.

Wengler, Miss Jessie, 1919, AG., 1033 Honmoku-cho, Yokohama-shi.

West, Miss A. B., 1883, PN., 2 Nishi-machi, Nihonenoki, Shiba, Tokyo-shi.

Weston, Rev. F. & W., 1895, SPG., Gobancho, Okayama-shi.

White, Miss Anna Laura, 1911, MEFB., Kwassui Jo Gakko, Nagasaki-shi.

Whitehead, Miss Mabel, 1917, MES., 55 Niage-machi, Oita-shi.

- Whitener, Rev. H. C., & W., 1912, PN., Chikabumi, Asahigawa, Hokkaido.
- Whiting, Rev. M. N., & W., 1912, MCC., Kwansei Gakuin, Kobe-shi. (Tel. Sannomiya, 6308).
- Whitney, Mr. J. P., Ind., Yokohama-shi.
- Wilcox, Miss Edith F., 1904, ABF., 50 Shimo Tera-machi, Himeji-shi.
- Wilkes, A. Paget, & W., 1898, JEB. (A).
- Wilkinson, Rev. A. T., & W., 1905, MCC., Nishi Kusabuka-cho, Shizuoka-shi.
- Wilkinson, Mr. Cecil, & W., 1913, JEB. (A).
- Wilkinson, Miss Jessie M. G., 1919, ABF., 39 Nichome, Kitano-cho, Kobe-shi.
- Williams, Miss A. B., 1910, MES., 35 Naka Yamate-dori, 4-chome, Kobe-shi.
- Williams, Miss A. C., 1916, CMS. (A).
- Williams, Rev. G. A., & W., PCC., Tamsui, Formosa.
- Williams, Miss Ha'lie R., 1916, PE., Muro-machi, Shimo-tachi-uri Sagaru, Kyoto-shi.
- Williams, Miss Mary E., 1897, MPW., 53 Tamanoi-cho, Atsuta, Nagoya-shi.
- Williams, Miss T. C., SPG., 360 Shirokan, Sanko-cho, Shiba, Tokyo-shi.
- Williamson, Rev. N. F., 1918, & W., 1919, SBC., 135 Kyo-machi, Kumamoto-shi.
- Wilmes, Rev. Bernhard, 1918, RC., 47 Hirosaki-dori, Kanazawa-shi.
- Wilson, Rev. Clayton H., & W., 1921, UCMS., 35 Ichigaya, Nakano-cho, Ushigome, Tokyo-shi.
- Wilson, Miss Gertrude, 1921, PN., Wilmina Jo Gakko, Tamatsukuri, Osaka-shi.
- Wilson, Rev. Jesse R., & W., 1921, ABF., 91 Benten-cho, Ushigome, Tokyo-shi.
- Wilson, Brig. Thomas, & W., 1906, SA., 5 Hitotsubashi-dori, Kanda, Tokyo-shi.
- Wilson, Rev. W. A., & W., 1890, MES. (Mrs. W. absent), 113 Kunitomi, Okayama-shi.
- Wiman, Rev. C. H., & W., 1920, N. C., Gojohashi, Higashi 6-chome, Kyoto-shi.
- Winn, Rev. M. C., & W., 1916, PN., 34 Tobiume-cho, Kodatsuno, Kanazawa-shi.
- Winn, Rev. T. C., D. D., 1877, & W., 1908, PN., 60 Chingaaen-cho, Shinshigai, Port Arthur, Manchuria.
- Wiser, Miss Edna, 1920, YWCA, Muromachi-dori, Ichijo-Nishi-ye-iru, Kyoto-shi.
- Wolfe, Miss Evelyn, 1922, MPW., Eiwa Jo Gakko, Ma'ta-machi, Yokohama-shi, (Tel. 2405 Choja-machi).
- Wolfe, Miss Viola A., 1920, MPW., Eiwa Jo Gakko, Ma'ta-machi, Yokohama-shi. (Tel. 2405 Choja-machi).
- Wood, Mrs. Margaret Wells, 1920, YWCA., 16 1-chome, Nishiki-cho, Kanda, Tokyo-shi.
- Woodsworth, Rev. H. F. & W., 1911, MCC., Kwansei Gakuin. Kobe-shi. (Tel. Sannomiya 6308).
- Woodworth, Rev. A. D., D. D., & W., 1892, CC., 26 Kasumi-cho, Azabu, Tokyo-shi.

- Woodward, Rev. W. P., & W., 1921, ABCFM., 5 Meiji Gakuin, S irokane, Shiba, Tokyo-shi.
 Woolley, Miss K., SPG., 16 Hirakawa-cho, Kojimachi, Tokyo-shi.
 Worth, Miss Ida M., 1895, MES., Kure-shi.
 Worthington, Miss H. J., 1899, CMS., Seishi Jo Gakuin, Ashiya, Hyogo-ken.
 Wright, Miss Ada H., 1897, PE., 32 Ki'a Kuruwa-cho, Maebashi-shi.
 Wright, Rev. A. S., 1914, SPG., 11 Sakae-cho, Shiba, Tokyo-shi.
 Wylie, Miss M. L., 1905, CMA., Shobara, Hiroshima-ken.
 Wynd, Rev. William, 1891, & W., 1894, ABF., 30 Akashi-cho, Kyobashi, Tokyo-shi.
 Wythe, Miss Grace K., 1909, MEFB., (A) 4247 Terrace St., Oakland, Calif., U. S. A.

Y

- Yarnell, Dr. Dell E., & W., 1921, YMCA-A. 42-A, Bluff, Yokohama-shi.
 Young, Miss Mariana, 1907, MEFB., (A) % Mrs. R. L. Thomas, 729 McMillan St., Cincinnati, Ohio.
 Youngren, Rev. August & W., 1903, FMA., (A) 3041 Humes Place, Seattle, Wash., U. S. A.
 Young, Miss M. M., 1895, MSCC., 5 Shirakabe-cho, Nagoya-shi.
 Young, Rev. T. A., 1912, & W., 1905, UCMS., 49 Shin-machi, Fukushima-shi.

Z

- Zaugg, Rev. E. H., Ph. D., & W., 1903, RCUS., 69 Kitahiro-cho, Sendai-shi, (F. C. Sendai-3489).
 Zetty, Miss Elizabeth C., 1919, RCUS., (A) Bd. For. Miss: Reformed Church, 15th & Race Sts., Philadelphia, Pa., U. S. A.
 Ziemann, Rev. P. P. W., 1920, & W., 1921, ABF., 6 Hinoki-cho, Akasaka, Tokyo-shi.
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LIST BY MISSIONS

1. American Board of Commissioners for Foreign Missions.

Adams, Miss Alice P., Okayama.
 Barrows, Miss Martha J., Kobe.
 Beam, Rev. K. S. & W., Kamakura.
 Bennett, Rev. H. J., & W., Tottori.
 Bingham, Miss Anne, Kobe.
 Besbyshell, Miss Bertha C., Kyoto.
 Bradshaw, Miss Annie H., Sendai.
 Burnett, Miss Eleanor L., Kobe.
 Cary, Miss Alice E., (A).
 Cary, Rev. Frank, & W., Otaru.
 Clapp, Miss Frances B., Kyoto.
 Clark, Rev. C. A., & W., Miyazaki.
 Clark, Mr. W. S., Sapporo.
 Cobb, Rev. E. C., & W., (A).
 Coe, Miss Estella L., Tottori.
 Cozad, Miss Gertrude, Kobe.
 Curtis, Miss Edith E., Osaka.
 Curtis, Rev. W. L., & W., Kyoto.
 De Forest, Miss Charlotte B., Kobe.
 Denton, Miss Mary F., Kyoto.
 Downs, Rev. A. W., & W., Tokyo.
 Downs, Rev. Darley, Tokyo.
 Earle, Miss Eva, Matsuyama.
 Fanning, Miss Katherine F. (A).
 Field, Miss Sarah M., Kobe.
 Gillett, Rev. C. S., & W., Tokyo.
 Gordon, Mrs. M. L., (A).
 Griswold, Miss Fanny E., Maebashi.
 Grover, Mr. Dana I. & W., Kyoto.
 Gulick, Mr. Leeds, Kyoto.
 Hackett, Mr. H. W., & W., Tsuyama.
 Hall, Rev. M. E., & W., Maebashi.
 Howe, Miss Annie L., Kobe.
 Holmes, Rev. J. C., & W., Tokyo.

Hoyt, Miss Olive S., Matsuyama.
 Husted, Miss Edith E., Kobe.
 Judson, Miss Cornelia, Matsuyama.
 Learned, Rev. D. W., & W., Kyoto.
 Lombard, Rev. F. A., & W., Kyoto.
 McCausland, Miss Isabelle, Kobe.
 Moran, Rev. S. F., & W., Osaka.
 Newell, Rev. H. B., & W. (A).
 Olds, Rev. C. B., & W., Okayama.
 Parmelee, Miss H. Frances, (A).
 Pedley, Rev. Hilton, & W., Kyoto.
 Rowland, Rev. G. M., & W., Sapporo.
 Searle, Miss Susan E., (A).
 Sistare, Mrs. W. M., Sapporo.
 Stanford, Mrs. A. W., Kobe.
 Stowe, Miss Mary E., Kobe.
 Stowe, Miss Grace H., Kobe.
 Titus, Miss Grace E., Osaka.
 Warren, Rev. C. M., & W., Miyazaki.
 Woodward, Rev. W. P., & W., Tokyo.

2. American Baptist Foreign Missionary Society.

Acock, Miss Amy, Himeji.
 Allen, Miss Thomasine, Sendai.
 Anderson, Miss Ruby L. (A).
 Axling, Rev. Wm., & W., Tokyo.
 Benninghoff, Rev. H. B., & W., Tokyo.
 Bickle, Miss Evelyn B., Yokohama.
 Bixby, Miss Alice, Himeji.
 Buzzell, Miss Annie S., Tono.
 Camp, Miss Evalyn A., (A).
 Carpenter, Miss M. M., Tokyo.
 Clagett, Miss M. A., Mito.
 Converse, Miss Clara A., (A).

Covell, Mr. J. Howard, Yokohama.
 Crocker, Mr. L. G., Tokyo.
 Crosby, Miss Amy R., Tokyo.
 Danielson, Miss Mary, (A).
 Derwacter, Rev. M., & W., Tokyo.
 Fisher, Mr. Royal H., & W., (A).
 Foote, Rev. J. A., & W., Osaka.
 Gifford, Miss Ella M., Tokyo.
 Gressitt, Mr. J. F., & W., Yokohama.
 Haring, Rev. D. G., & W., Yokohama.
 Haven, Miss Marguerite, (A).
 Haynes, Rev. Geo. E., & W., Morioka.
 Holtom, Rev. D. C., & W., Tokyo.
 Jenkins, Miss Louise F., Tokyo.
 Jesse, Miss Mary D., Sendai.
 Kennard, Rev. J. Spencer, Tokyo.
 Laughton, Rev. J. F., & W., Tokyo.
 Mead, Miss Lavinia, Osaka.
 Meline, Miss Agnes S., Yokohama.
 Moore, Miss Charma M., Osaka.
 Newberry, Miss Georgia, Tokyo.
 Palmer, Miss Lucy, Tokyo.
 Pawley, Miss Anna Belle, Sendai.
 Post, Miss Vida, Himeji.
 Ross, Rev. C. H., & W., Sendai.
 Russell, Miss Lucy K., Tokyo.
 Ryder, Miss Gertrude E., Tokyo.
 Sandberg, Miss Minnie V., Yokohama.
 Scott, Rev. J. H., & W., Osaka.
 Smith, Miss Ruth E., Sendai.
 Spencer, Mr. Herman, Tokyo.
 Steadman, Rev. F. W., & W., Morioka.
 Tenny, Rev. Chas. B., & W., Tokyo.
 Tharp, Miss Elma R., Tokyo.
 Thomson, Rev. Robt. A., & W., Kobe.
 Thompson, Rev. Elmer T., & W., Kyoto.
 Topping, Rev. Henry, & W., (A).
 Ward, Miss Ruth C., Sendai.
 Wilcox, Miss Edith F., Himeji.
 Wilkinson, Miss Jessie M. G., Kobe.
 Wilson, Rev. Jesse R., & W., Tokyo.
 Wynd, Rev. Wm., & W., Tokyo.

Ziemann, Rev. P. P. W., & W., Tokyo.

3. Allgemeiner Evangelisch-Protestantischer Missionsverein.

Hunziker, Rev. Jakob, & W., Tokyo.
 Schiller, Supt. Emil, & W., Kyoto.

4. Foreign Missionary Association of Friends, Philadelphia.

Binford, Mr. Gurney, & W., (A).
 Bowles, Mr. Gilbert, & W., Tokyo.
 Clark, Miss Rosamond H., Tokyo.
 Jones, Mr. Thos. E., & W., Tokyo.
 Lewis, Miss Alice G., Tokyo.
 Newlin, Miss Edith, Tokyo.
 Nicholeon, Mr. Herbert V., & W., Mito.
 Rhoads, Miss Esther B., Tokyo.
 Sharpless, Miss Edith F., Mito.

6. Assembly of God.

Johnson, Miss Ruth, Yokohama.
 Juergensen, Miss Agnes, Tokyo.
 Juergensen, Mr. C. F., & W., Tokyo.
 Juergensen, Mr. J. W., Tokyo.
 Juergensen, Miss Marie, Tokyo.
 Monroe, Mr. Alexander, & W., Tokyo.
 Moore, Mr. B. S., & W., Yokohama.
 Wengler, Miss Jessie, Yokohama.

7. Bible Societies.

Aurell, Rev. K. E., & W., (A).
 Lawrence, Mr. A., & W., (A).
 Parrott, Mr. F., & W., Kobe.

8. Mission Board of the American Christian Convention.

Fry, Rev. Earl C., & W., Utsunomiya.
 Garman, Rev. Clark P., & W., (A).
 McKnight, Rev. Wm., & W., Sendai.

Stacy, Miss Martha R., Tokyo.
Woodworth, Rev. A. D., & W.,
Tokyo.

9. Church of God.

Alexander, Miss Grace, (A).
Alexander, Rev. W. G., & W.
(A).
Chambers, Miss Zuda Lee, Tokyo.
Croze, Rev. John D., & W.,
Tokyo.

11. Christian and Missionary Alliance.

Barber, Rev. W. A., & W., Mikagi.
De Miller, Miss V., Hiroshima.
Francis, Miss R. M., Fukuyama.
Francis, Rev. T. R., & W. (A).
Green, Rev. C. O., & W., Hiroshima.
Lindstrom, Rev. H. L., (A).
MacReynolds, Miss L., Hiroshima.
Petrie, Rev. Arthur & W., Fukuyama.
Wylie, Miss M. L., Shobara.

12. Church Missionary Society.

Barclay, Mr. J. G., & W., Matsuye.
Bosanquet, Miss A. C., Tokyo.
Boydell, Miss K. M., Osaka.
Buncombe, Rev. W. P., & W.,
Tokyo.
Bushe, Miss S. L. K., Matsuye.
Cowl, Rev. J., & W. (A).
Cox, Miss A. M. (A).
Elwin, Rev. W. H., & W., (A).
Evans, Miss A., Otaru.
Forester, Hon. & Rev. O. St. M.,
& W., (A).
Freeth, Miss F. M., Kumamoto.
Galgey, Miss L. A., Fukuyama.
Gardener, Miss F. E., Hiroshima.
Heaslett, Rt. Rev. S., & W., Tokyo
(also S. P. G.).
Henty, Miss A. M., Kure.
Hind, Rev. James, & W., Kokura.
Horne, Miss A. C. J., Nogata.
Howard, Miss R. D., Osaka.
Hughes, Miss A. M., Rumo, Hokkaido.

Hutchinson, Rev. A. C., & W.,
Tokyo.

Hutchinson, Rev. Ernest G., Iwami.
Jex-Blake, Miss M. R., (A).
Lane, Miss E. A., Nagasaki.
Lawrence, Miss F. H., Kure.
Lea, Rt. Rev. Arthur, & W.,
Fukuoka.

Mann, Rev. J. C., & W., Osaka.
Nash, Miss E., Yonago.
Norton, Miss F. L. B., Sapporo.
Nott, Miss L. F., (A).
Painter, Rev. S., & W., (A).
Pearce, Miss D. M., Kagoshima.
Pickard-Cambridge, Rev. C. O., &
W. (A).

Preston, Miss E. D., (A).
Rawlings, Rev. C. W., & W. (A).
Roberts, Miss A., Tokyo.
Sander, Miss M., (A).
Shaw, Miss L. L., Osaka.
Sells, Miss E. A. P., Oita.
Scott, Rev. J. J., & W., Tokushima.
Tristram, Miss K. A. S., Osaka.
Thompson, Miss F. L., Kagoshima.
Walsh, Rev. C. J., & W., Hakodate.

Walton, Rev. W. H. Murray, &
W., (A).
Williams, Miss A. C. (A).
Worthington, Miss H. J., Ashiya.

13. Door of Hope.

Taylor, Mr. Wm. J., & W., Kobe.

14. Evangelical Association.

Bauernfeind, Miss Susan M., Tokyo.
Erfmeyer, Miss Edna L., Osaka.
Erfmeyer, Miss Florence, Osaka.
Kramer, Miss Lois F., Tokyo.
Kramer, Miss Sarah C., Tokyo.
Mauk, Miss Laura, Tokyo.
Mayer, Rev. Paul S., & W., Tokyo.
Ranck, Miss Elmina, Koriyama.
Schirmer, Miss Kathryn F., Koriyama.
Schweitzer, Miss Edna M., Tokyo.
Sirock, Miss Ada, Tokyo.

Thede, Rev. Harvey, & W., Kobe.
Umbreit, Rev. S. J., & W., Tokyo.

**15 General Missionary Board of
the Free Methodist Church
of North America.**

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Haslam, Rev. Oliver R., & W., (A).
Hessler, Miss Minnie K., (A).
Millican, Rev. Roy W., & W.,
Osaka.
Mylander, Miss Ruth, Osaka.
Pickens, Miss Lilian O., Osaka.
Wagner, Rev. H. H., & W.,
Sumoto.
Youngren, Rev. August, & W., (A).

16. Hephzibah Faith Mission.

Adams, Mr. Roy P. & W., Yokohama.
Beers, Miss Susan E., Choshi.
Byler, Miss Gertrude, Choshi.
Kludas, Mrs. Evangeline, Choshi.
Mintle, Miss Rosa, Yokohama.
Severson, Miss Hazel, Choshi.

17. Independents.

Andrews, Miss Sarah S., Okitsu.
Austen, Rev. W. T., & W., Yokohama.
Bixler, Mr. O. D., & W., Tokyo.
Boutflower, Miss M. M., Yokohama.
Brand, Mr. H. G., & W., Tokyo.
Cate, Mrs. Ella S., Tokyo.
Chandler, Miss Ada B., Asahigawa.
Colborne, Mrs. W. W., Hojo.
Cribb, Miss E. R., Osaka.
Cypert, Miss Lillie, Tokyo.
Ellis, Mr. Charles, & W., Kochi.
Evans, Miss Sala, Mikagi.
Ewing, Miss A. M., Tokyo.
Fox, Mr. Harry R., & W., Tokyo.
Fox, Mr. Herman J., & W.,
Tokyo.
Gillett, Miss E. R., Tokyo.
Hartshorn, Miss A. C., Tokyo.
Hoffommer, Prof. W. E., & W.,
Tokyo.
Holland, Miss J. M., Osaka (A).

Hutchings, Miss A. M., Nikko.
James, Mr. D. C., & W., Tokyo.
Lapage, Miss Dorothy M., Kumamoto.

Macdonald, Miss A. C., Tokyo.
Madden, Rev. M. B., & W., Osaka.
Manchester, Rev. Herbert, Yokohama.

McCaleb, Mr. J. M., & W., Tokyo.
Misener, Mrs. E. W., Kobe.
Miller, Miss Alice, Tokyo.
Nixon, Miss Emily, Kyoto.
Nott, Miss Grace N., Kumamoto.
Piper, Miss Margaret F., Kobe.
Read, Dr. Rachel, Tokyo.
Riddell, Miss H., Kumamoto.
Rhodes, Mr. E. A., & W., Tokyo.
Rollstin, Mr. W. P., Okayama.
Rowland, Rev. F. W., & W.,
Fukuoka.

Shephard, Miss E., Kobe.
Smyser, Rev. M. M. & W., Yokohama.

Stewart, Miss M., Tokyo.
Strong, Rev. Eustace M., Yokohama.

Tapson, Miss A. M., Tokyo.
Thornton, Rev. J. B., & W., Kobe.
Weidner, Miss Sadie L., Ogaki.
Whitney, Mr. J. P., Yokohama.

18. Japan Evangelistic Band.

Braithwaite, Mr. & Mrs. Geo.,
Tokyo.
Burnet, Miss M., Ashio.
Coles, Miss Alice M., (A).
Cuthbertson, Mr. J., & W., Kobe.
Dyer, Mr. A. L., & W., (A).
Gillespie, Miss J. C., Kobe.
Harris, Mr. R. W., & W., Tokyo.
Hoare, Miss D., Tokyo.
Ibbotson, Miss, Tokyo.
Smith, Miss Irene W., (A).
Soal, Miss A., Tokyo.
Wilkes, Mr. Page, & W., Kobe
(A).
Wilkinson, Mr. Cecil S., & W. (A).

19. Japan Book and Tract Society.

Braithwaite, Mr. Geo., Tokyo.

20. Japan Interior Mission.

Atchison, Rev. R., & W., Osaka.
 Metcalf, Rev. Dwight F., & W.,
 Osaka.

21. Japan Rescue Mission.

Butler, Miss Bessie, Tokyo.
 Penrod, Miss Grace C., Tokyo.

23. United Lutheran Church in America.

Akard, Miss Martha B., Fukuoka.
 Bach, Rev. D. G. M., & W. (A).
 Bowers, Miss Mary L., Fukuoka.
 Gray, Rev. Louis G., Kumamoto.
 Hendrickson, Miss Reba M., Tokyo.
 Hepner, Rev. Chas. W., & W., Osaka.
 Horn, Rev. Edward T., & W.,
 Kumamoto.

Knudten, Rev. Arthur C., & W.,
 Omuta.

Linn, Rev. John K., & W., Saga.
 Lippard, Rev. Cephas K., & W. (A).
 Miller, Rev. L. S. G., & W. (A).
 Neilsen, Rev. John P., & W.,
 Kumamoto.

Norman, Rev. Clarence E., & W.,
 Fukuoka.

Potts, Miss Marion E., Tokyo.

Powlas, Miss Annie, Saga.

Powlas, Miss Maude O., Kuma-
 moto.

Schillinger, Rev. Geo. W., & W.,
 Moji.

Smith, Rev. Frisby D., & W., (A).
 Stirewalt, Rev. Arthur J., & W.,
 Tokyo.

Thorlaksson, Rev. S. O., & W.,
 Nagoya.

24. Lutherska Evangeliföreningen Finland.

Airo, Miss Jenni, (A).

Lindgren, Rev. Ruben, & W.,
 Kami Suwa.

Minkkinen, Rev. T., & W., (A).

Salonen, Rev. K. E., & W., (A).

Savolainen, Rev. V., & W., (A).

Tamia, Rev. K., & W., (A).

Uusitelo, Miss Siiri, Tokyo.

25. Methodist Church of Canada.**(a) GENERAL BOARD OF MISSIONS**

Ainsworth, Rev. F., & W., Toyama.
 Armstrong, Rev. R. C., & W.,
 Tokyo.

Bates, Rev. C. J. L., & W., Kobe.

Bott, Rev. G. E., Tokyo.

Cragg, Rev. W. J. M., & W.,
 Kobe.

Coates, Rev. H. H., & W., Hama-
 matsu.

Fryer, Rev. W. O., & W., Kofu.

Hennigar, Rev. E. C., & W.,
 Matsumoto.

Hilliard, Rev. Foster, & W., Tokyo.

Holmes, Rev. C. P., & W., (A).

McKenzie, Rev. A. P., & W.,
 Nagoya.

McKenzie, Rev. D. R., & W.,
 Tokyo.

McWilliams, Rev. W. R., & W.
 Kanazawa.

Norman, Rev. Daniel, & W., Na-
 gano.

Outerbridge, Rev. H. W., & W.,
 Kobe.

Price, Rev. P. G., & W., Tokyo.

Tench, Rev. G. R., & W., Kobe.

Whiting, Rev. M. M., & W., Kobe.

Wilkinson, Rev. A. T., & W.,
 Shizuoka.

Woodsworth, Rev. H. F., & W.,
 Kobe.

(b) WOMAN'S MISSIONARY SOCIETY

Allen, Miss A. W., Tokyo.

Armstrong, Miss M. E., Toyama.

Barr, Miss L. N., Tokyo.

Bates, Miss E. L., Tokyo.

Blackmore, Miss I. S., Tokyo.

Calbeck, Miss A. L., Tokyo.

Campbell, Miss Edith, Tokyo.

Chappell, Miss Constance, Tokyo.

Clark, Miss L. M., Kofu.

Craig, Miss Margaret, Tokyo.

Courtice, Miss S. R., Shizuoka.

Drake, Miss K. I., Tokyo.

Greenbank, Miss K. M., Shizuoka.

Govenlock, Miss Isabel, Shizuoka.

Hambly, Miss O. P., Tokyo.

Hamilton, Miss F. G., Tokyo.
 Harper, Miss R. A., Kofu.
 Hart, Miss C. E., Nagano.
 Hurd, Miss H. R., Ueda.
 Jos', Miss H. J., Kanazawa.
 Keagy, Miss M. D., Kofu.
 Killam, Miss Ada, Ueda.
 Lackner, Miss E. A., Kanazawa.
 Lediard, Miss Ella, (A).
 Lindsay, Miss O. C., Shizuoka.
 McArthur, Miss K. W., Tokyo.
 McLeod, Miss A. O., Kanazawa.
 Norman, Miss L., Kobe.
 Pinsent, Mrs. A. M., Tokyo.
 Preston, Miss E. A., Tokyo.
 Robertson, Miss M. A., (A).
 Rorke, Miss M. L., Tokyo.
 Ryan, Miss E. L., Kofu.
 Scott, Miss M. C., Nagano.
 Simpson, Miss M. E., Tokyo.
 Staples, Miss M. M., Fukui.
 Strothard, Miss A. O., Kofu.
 Tweedie, Miss E. G., Toyama.

26. Methodist Episcopal Church.

(a) JAPAN MISSION COUNCIL

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 Berry, Rev. A. D., Tokyo.
 Bishop, Rev. Chas., & W., Tokyo.
 Bruner, Mr. Glen W., & W., Nagasaki.
 Pull, Rev. E. R., & W., Kagoshima.
 Chappell, Rev. Benj., Tokyo.
 Draper, Rev. G. F., & W., Yokohama.
 Heckelman, Rev. F. W., & W., Sapporo.
 Iglehart, Rev. C. W., & W., Hirosaki.
 Iglehart, Rev. E. T., & W., (A).
 Jarard, Miss P. Lucille, Tokyo.
 Johns, Mr. H. W., & W., Tokyo.
 Krider, Rev. Walter W., & W., Nagasaki.
 Martin, Prof. J. V., & W., (A).
 Moon, Miss Mira B., Tokyo.
 Scott, Rev. F. N., & W., Nagasaki.
 Shacklock, Mr. R. Floyd, Tokyo.
 Smith, Rev. F. H., & W., Seoul.

Spencer, Rev. David S., & W., Kumamoto.
 Spencer, Rev. Robert S., & W., Fukuoka.

Setterlund, Rev. E. I., & W., Tokyo.

Tros', Mr. H. C., & W., Tokyo.
 Welch, Bishop Herbert, Tokyo.

(b) EAST JAPAN WOMAN'S CONFERENCE

Albrecht, Miss Helen R., Tokyo.
 Alexander, Miss E. V., Sapporo.
 Atkinson, Miss Anna P., Tokyo.
 Bailey, Miss Barbara M., Tokyo.
 Bassett, Miss Bernice C., Tokyo.
 Baucus, Miss Georgiana, Yokohama.
 Bodley, Miss Ellison W., (A).
 Chappell, Miss Mary H., Tokyo.
 Cheney, Miss Alice, Tokyo.
 Cleary, Miss Mary, Tokyo.
 Curtice, Miss Lois K., Hirosaki.
 Daniel, Miss N. Margaret, (A).
 Dickerson, Miss Augusta, Hakodate.
 Dickinson, Miss Emma E., Yokohama.
 Draper, Miss Marion R., Yokohama.
 Draper, Miss Winifred F., Hirosaki.
 Gard, Miss Blanche A., Hirosaki.
 Goodwin, Miss L. C., Hakodate.
 Griffiths, Miss Mary, B., Sapporo.
 Haberman, Miss Margaret, Sendai.
 Hampton, Miss Mary S., Hakodate.
 Heaton, Miss C. A., (A).
 Imhof, Miss Louisa, (A).
 Killheffer, Miss Marie, Hakodate.
 Lee, Miss Mabel, Sendai.
 McIntyre, Miss Frances, (A).
 Pider, Miss Myrtle Z., Tokyo.
 Russell, Miss Helen M., (A).
 Seeds, Miss Leonora M., Yokohama.
 Slate, Miss Anna B., Yokohama.
 Spencer, Miss M. A., Tokyo.
 Sprowles, Miss Alberta B., Tokyo.
 Startevant, Miss Abby L., Tokyo.
 Thurston, Miss Esther V., Tokyo.
 Wagner, Miss Dora, Hakodate.
 Weiss, Miss Ruth, Hirosaki.
 Wythe, Miss Grace K., (A).

(c) WEST JAPAN WOMAN'S
CONFERENCE

Ashbaugh, Miss Adella M., (A).
Bangs, Miss Louise, Fukuoka.
Chase, Miss Laura, Nagasaki.
Fehr, Miss Vera, Nagasaki.
Finlay, Miss Alice L., Kagoshima.
Hagin, Miss Olive, Fukuoka.
Howey, Miss Harriet M., (A).
Kilburn, Miss Eliz. H., Kumamoto.
Lee, Miss Elizabeth M., Fukuoka.
Lewis, Miss Donna May, Nagasaki.
Oldridge, Miss Mary B., Nagasaki.
Paine, Miss Mildred A., Kagoshima.
Peckham, Miss Caroline S., (A).
Peet, Miss Azalia E., (A).
Place, Miss Pauline A., (A).
Starkey, Miss Bertha, Fukuoka.
Teague, Miss Carolyn M., Kumamoto.
White, Miss Anna Laura, Nagasaki.
Young, Miss Marianna, (A).

27. Methodist Episcopal Church,
South.

Bennett, Miss Nellie, Hiroshima.
Callahan, Miss Jean, Kure.
Callahan, Rev. W. J., & W., (A).
Cobb, Rev. John B., & W., Kobe.
Cook, Miss M. M., Osaka.
Davis, Rev. W. A., & W., (A).
Demaree, Rev. T. W. B., & W., Oita.

Fisher, Mr. Sterling, (A).

Frank, Rev. J. W., & W., Uwajima.

Gaines, Miss N. B., Hiroshima.
Gaines, Miss Rachel, Hiroshima.
Gist, Miss Annette, Oita.
Haden, Rev. T. H., Kobe.
Hager, Miss Blanche D., Kobe.
Hager, Rev. S. E., & W., Himeji.
Hatcher, Miss A. K., Osaka.
Holland, Miss Charlie G., (A).
Hughes, Rev. H. L., & W., Nakatsu.

Jones, Rev. H. P., & W., (A).

Jones, Mr. Powell, Himeji.

Matthews, Rev. W. K., & W., Kobe.

Meyers, Rev. J. T., & W., Ashiya.
Mickle, Mr. J. J., & W., Tokyo.

Miller, Miss Janet, Hiroshima.

Newcomb, Miss Ethel, Kobe.

Newton, Rev. J. C. C., & W., Kobe.

Ogburn, Rev. N. S., & W., Kobe.

Oxford, Mr. J. S. & Wife, Kobe.

Phillips, Rev. W. O., & W., Tokyo.

Reed, Mr. J. Paul, Himeji.

Searcy, Miss Mary, Kure.

Shannon, Miss I. L., Hiroshima.

Shannon, Miss Katherine, (A).

Shaver, Rev. I. L., & W., Hiroshima.

Shaw, Miss Sara, Tokyo.

Smith, Mr. Roy, & W., Kobe.

Stevens, Miss C. B., Hiroshima.

Stevens, Miss Julia, Hiroshima.

Stewart, Rev. R. S., & W., Kobe.

Stewart, Rev. S. A., & W., Hiroshima.

Towson, Miss Manie, Hiroshima.

Towson, Rev. W. E., & W., Kyoto.

Turner, Mr. William, Kobe.

Van Hooser, Miss Ruby, Oita.

Wainright, Rev. S. H., & W., Tokyo.

Weakly, Rev. W. R., & W., Tokuyama.

Whitehead, Miss Mabel, Oita.

Williams, Miss A. B., Kobe.

Wilson, Rev. W. A., & W., Okayama.

Worth, Miss Ida M., Kure.

28. Methodist Protestant Church.

(a) BOARD OF FOREIGN
MISSIONS

Auman, Rev. J. C., & W., Tokyo.

Layman, Rev. Leigh, & W., Nagoya.

Obee, Rev. E. L., & W., Nagoya.

(b) WOMAN'S FOREIGN
MISSIONS SOCIETY

Barnes, Miss Helen V., Yokohama.

Brocker, Miss Ellen E., Tokyo.

Coates, Miss Alice L., Hamamatsu.

Hempstead, Miss E. L., Tokyo.

Hodges, Miss Olive I., Yokohama.

Mallett, Miss Gertrude, Yokohama.
Williams, Miss Mary E., Nagoya.
Wolfe, Miss Evelyn, Yokohama.
Wolfe, Miss Viola A., Yokohama.

29. Missionary Society of the Church of England in Canada.

Archer, Miss A. L., (A).
Baldwin, Rev. J. M., & W., (A).
Bowman, Miss N. F. H., (A).
Cooke, Miss M. S., Nagoya.
Corey, Rev. H. H., & W., Takata.
Gale, Rev. W. H., & W., Nagoya.
Hamilton, Miss F., Matsumoto.
Hamilton, Bishop H. J., & W., Nagoya.

Hawkins, Miss Frances, Toyohashi.
Isaac, Miss Irene, Matsumoto.
Makeham, Miss S. E., Nagano.
Moss, Miss Adelaide, Toyohashi.
Powles, Rev. P. S. C., & W., (A).
Robinson, Rev. C. C., & W., Nagoya.

Robinson, Rev. J. Cooper, Gifu.
Shore, Miss Gertrude, Tokyo.
Spencer, Miss F. N., Uyeda.
Spencer, Rev. V. C., Nagano.
Trent, Miss E. M., Nagoya.
Waller, Rev. J. G., & W., Nagano.
Young, Miss M. M., Nagoya.

30. Nazarene Church.

Eckel, Rev. W. A., & W. (A).
Goodwin, Rev. P. J., & Wife, (A).
Karns, Miss Bertie, Kyoto.
Priva, Miss Gertrude, Okayama.
Staples, Mr. I. B., & W., Kumamoto.

Wiman, Rev. C. H., & W. Kyoto.

34. Omi Mission.

Bonta, Mr. Edwin, Hachiman.
Larsen, Mr. D. O., Hachiman.
Vories, Mr. John, & W., Hachiman.
Vories, Mr. Wm. M., & W., Hachiman.
Waterhouse, Rev. Paul B., & W., Hachiman.

35. Oriental Missionary Society.

Cowman, Rev. C. E., & W., (A).
Kilbourne, Rev. E. A., & W., Tokyo.

36. Pentecostal Bands of the World.

Able, Rev. Fred, & W., Tokyo.

37. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

(a) KYOTO DIOCESE

Aldrich, Miss Martha, Kyoto.
Ambler, Miss Marietta, Kyoto.
Bull, Miss Leila, Osaka.
Cannell, Miss Mona C., Kyoto.
Chapman, Rev. J. J., & W., Kyoto.
Correll, Rev. I. H., & W. Tokyo.
Denton, Miss A. Grace, Fukui.
Disbrow, Miss Helen J., Kyoto.
Dooman, Rev. Isaac, & W., Tsu, Ise.

Laning, Miss Mary, Nara.
Lloyd, Rev. J. H., & Wife, Wakayama.
McGrath, Miss E. S., Kyoto.
McSparran, Jos. L., M. D., & W., Kyoto.

Neely, Miss Clara J., Kyoto.
Peck, Miss S. P., Kyoto.
Powell, Miss Cecelia R., Kyoto.
Smith, Rev. P. A., & W., Kanazawa.

Spencer, Miss M. D., Kyoto.
Tetlow, Miss H. L., Fukui.
Tucker, Rt. Rev. H. St. G., & W., Kyoto.

Van Kirk, Miss Anna S., Kyoto.
Williams, Miss Hallie R., Kyoto.

(b) TOKYO DIOCESE

Andrews, Rev. R. W., & W., Tokyo.
Andrews, Miss Roslyn W., Tokyo.
Andrews, Rev. Eric L., & W. Akita.
Babcock, Miss B. R., Hachioji.

Binstead, Rev. N. S., & W., Tokyo.
 Boyd, Miss L. H., Tokyo.
 Bristowe, Miss F. M., Taira.
 Carlsen, Deaconess V. D., Sendai.
 Chappell, Rev. James, & W., Maebashi.
 Cornwall-Legh, Miss Mary, Kusatsu.
 Curtis, Miss Bessy E., Tokyo.
 Doane, Miss Marion S. (A).
 Evans, Rev. Chas. H., & W., Mito.
 Fauntleroy, Miss G. D., Akita.
 Gardiner, Mr. J. McD., & W., Tokyo.
 Gray, Miss Gladys, Sendai.
 Heywood, Miss C. Gertrude, (A).
 Hittle, Miss Dorothy, Hirosaki.
 Humphreys, Miss Marian, Akita.
 Kinsley, Miss Amy W., Mito.
 Knapp, Deaconess Susan T. (A).
 Madeley, Rev. W. F., & W., Sendai.
 Mann, Miss Irene P., Nikko.
 McKim, Rt. Rev. John, Tokyo.
 McKim, Miss Bessie, Tokyo.
 McKim, Miss Nellie, Tokyo.
 M. Kim, Rev. J. Cole, & W., Wakamatsu.
 McKechnie, Mr. Alexander R., Tokyo.
 Mead, Miss Bessie, Yamagata.
 Murray, Miss Edna B., Tokyo.
 Newbold, Deaconess Elizabeth G., Aomori.
 Nichols, Rev. Shirley L., & W., Hirosaki.
 Ranson, Deaconess A. L., (A).
 Reifsnider, Rev. C. F., & W., Tokyo.
 Schaeffer, Miss Mabel R., Tokyo.
 Schereschewsky, Miss C. E., Tokyo.
 Spackman, Rev. H. C., & W., Tokyo.
 Spencer, Miss Gladys G., Sendai.
 St. John, Mrs. David, Tokyo.
 Sweet, Rev. Chas. F., & W., Tokyo.
 Teusler, R. B., M. D., Tokyo.
 Upton, Miss Elizabeth F., Omiya.
 Verbeck, Miss Eleanor, Sendai.
 Welbourne, Rev. J. A., & W. (A).
 Wright, Miss Ada H., Maebashi.

38. Board of Foreign Missions of the Presbyterian Church in the United States of America.

Alexander, Miss M. V., Tokyo.
 Alexander, Mrs. T. T., Tokyo.
 Alexander, Miss Sallie, (A).
 Ayers, Rev. J. B., Osaka.
 Biglow, Miss G. S., Shinonoseki.
 Brokaw, Rev. Harvey, & W., Kyoto.
 Buchanan, Rev. D. C., & W., Tokyo.
 Chapin, Miss Louise, Tokyo.
 Chapman, Rev. E. M., & W., Isada, Shingu, Kii.
 Chapman, Rev. G. K., & W., Tokyo.
 Clark, Rev. E. M., & W., Yamaguchi.
 Clarke, Miss S. F., (A).
 Curtis, Rev. F. S., & W., Shimono-seki.
 Curtis, Miss G. P., Sapporo.
 Daugherty, Miss Lena G., Tokyo.
 Davidson, Miss F. E., Sapporo.
 Detweiler, Rev. J. E., & W., Osaka.
 Dosker, Rev. R. J., & W., (A).
 Dunlop, Rev. J. G., & W., Tsu, Ise.
 Dunlop, Miss L. H., Sapporo.
 Eaton, Miss A. G., Kanazawa.
 Evans, Miss E. M., (A).
 Ensign, Miss A. E., Tokyo.
 Fleming, Miss M. A., Tokyo.
 Fulton, Rev. G. W., & W., Osaka.
 Gorbald, Mrs. R. P., Osaka.
 Garvin, Miss A. E., Hiroshima.
 Hereford, Rev. W. F., & W., Hiroshima.
 Hanaford, Rev. H. D., & W., Tokyo.
 Halsey, Miss L. S., Tokyo.
 Hail, Mrs. J. E., (A).
 Hail, Rev. A. D., Osaka.
 Hail, Rev. J. B., Wakayama.
 Imbrie, Rev. Wm., & W., Tokyo.
 Johnstone, Miss J. M., (A).
 Kerr, Rev. W. C., & W., Seoul.
 Luther, Miss I. R., Matsuyama.
 London, Miss M. H., (A).
 Leavitt, Miss Julia, Tanabe.
 Landis, Mrs. H. M., Tokyo.

Lake, Rev. L. C., & W., Sapporo.
 Lamott, Rev. W. C., & W., Fukui.
 MacDuff, Miss Esther, Tokyo.
 Mackenzie, Miss V. M., Shimono-
 seki.

MacNair, Mrs. T. M., Tokyo.
 McCauley, Mrs. J. K. (A).
 McCrory, Miss C. H., Otaru.
 McDonald, Miss M. D., Tokyo.
 Miles, Miss Mary, Tokyo.
 Miliken, Miss E. P., Tokyo.
 Monk, Miss A. M., (A).
 Morgan, Miss A. E., Yokkaichi.
 Murray, Rev. D. A., & W., (A).
 Nunn, Miss Evelyn, Tokyo.
 Porter, Miss F. E., Kyoto.
 Pierson, Rev. G. P., & W. (A).
 Palmer, Miss H. M., Tokyo.
 Riker, Miss Jessie, Yamada.
 Reiser, Miss A. I., Kanazawa.
 Reischauer, Rev. A. K., & W.,
 Tokyo.

Ransom, Miss M. H., Wakayama.
 Smith, Miss S. C., Sapporo.
 Thompson, Mrs. David, Tokyo.
 Trimble, Miss R. E., Tokyo.
 Walser, Rev. T. D., & W., Tokyo.
 Wells, Miss L. A., Yamaguchi.
 West, Miss A. B., Tokyo.
 Whetener, Rev. H. C., & W.,
 Asahigawa.

Wilson, Miss Gertrude, Osaka.
 Winn, Rev. M. C., & W., Kana-
 zawa.

Winn, Rev. T. C., & W., Port
 Arthur.

39. Executive Committee of For- eign Missions of the Pres- byterian Church in the United States, South.

Atkinson, Miss Maria J., Taka-
 matsu.
 Bakeney, Miss Bessie M., Nagoya.
 Brady, Rev. J. Harper & W.,
 Kochi.
 Buchanan, Miss Elizabeth C.,
 Gifu.
 Buchanan, Rev. Walter McS., &
 W., Kobe.
 Buchanan, Rev. William C., Gifu.

Cousar, Rev. James E. Jr. & W.,
 Okazaki.

Cumming, Rev. C. K., & W.,
 Toyohashi.

Currell, Miss Susan McD., Tokyo.
 Dowd, Miss Annie, Kochi.

Erickson, Rev. S. M., & W.,
 Takamatsu.

Fulton, Rev. C. Darby, & W.,
 Okazaki.

Fulton, Rev. S. P., & W., Kobe.
 Gardner, Miss Emma Eve, Tokyo.

Hassell, Rev. A. P., & W., Toku-
 shima.

Hassell, Rev. J. Woodrow, & W.,
 Marugame, (A).

Kirtland, Miss Leila G., Nagoya.
 Logan, Rev. Chas. A., & W.,
 Tokushima.

Lumpkin, Miss Estelle, Tokushima.
 McAlpine, Miss Jean, Susaki.

McAlpine, Rev. R. E., & W.,
 Susaki.

McElroy, Rev. I. S., & W.,
 Tokyo.

McIlwaine, Rev. Wm. A., & W.,
 Nagoya.

McIlwaine, Rev. W. B., & W.,
 Kochi.

Moore, Rev. J. Wallace, & W.,
 (A).

Munroe, Rev. H. H., & W., (A).
 Myers, Rev. H. W., & W., Kobe.

Ostrom, Rev. H. Conrad, & W.,
 Tokushima.

Patton, Miss Annie V., Toyohashi.
 Patton, Miss Florence D., Nagoya.

Smythe, Rev. L. C. M., & W.,
 Nagoya.

Van Lyke, Rev. Paul, S., & W.,
 Tokyo.

40. Roman Catholic Church.

Adanez, Rev. I., Uwajima.

Alberic, Rev. R., Yunokawa Mura.
 Alvarez, Rt. Rev. Jose M., Toku-
 shima.

Anchen, Rev. Pierre H., Hakodate.
 Andrieu, Rev. Marcel Joseph,
 Tokyo.

Augustin, Rev., Ishibetsu-mura.
 Averick, Sister Felicia, Akita.

- Bartholome, Bro. Joseph, Sapporo.
 Berges, Rev. Auguste, Kobe.
 Berlioz, Bishop Alexander, Sendai.
 Berning, Rev. Lucas, Sapporo.
 Bertin, Rev. Maurice, Sapporo.
 Bertrand, Rev. Francis Xavier, Kokura.
 Beaubé, Rev. Auguste Pierre, Nagoya.
 Biannic, Rev. Jean, Hakodate.
 Birraux, Rev. Joseph, Osaka.
 Bois, Rev. Frederic Louis, Nagasaki.
 Bois, Rev. Joseph Francois, Nagasaki.
 Bonner, Rev. M. J. C., Oshima.
 Bouigé, Rev. L. H., Oshima.
 Breitung, Rev. Eusebius, Muroran.
 Breton, Rev. M. J. J. B., Nagasaki.
 Cadilhac, Rev. H. L., Utsunomiya.
 Caloin, Rev. Edmond, Yokohama.
 Calvo, Rev. Juan, Takamatsu.
 Carpentier, Sister Ange, Sendai.
 Castanier, Bishop Jean B., Osaka.
 Ceska, Rev. Anton, Niigata.
 Cessalin, Rev. C. A., Kessenuma Machi.
 Cessalin, Rev. G. J. B., Matsumoto.
 Cettour, Rev. Jeremie, Yamaguchi.
 Chambon, Rev. Jean A., Sendai.
 Chapelaine, Rev. A. M., (A).
 Charron, Rev. I. A., Himeji.
 Cherel, Rev. J. M. F., Tokyo.
 Cloutier, Rev. U., Sapporo.
 Combaz, Bishop Jean C., Nagasaki.
 Corgier, Rev. F. F., Aomori.
 Cornier, Rev. A., Hachinohe.
 Cotrel, Rev. P. L. M., Oita.
 Dalibert, Rev. P. D., Shirakawa.
 Daridon, Rev. Henri, Tottori.
 Deboissey, Sister Aimée, Sendai.
 Defferenes, Rev. J. B. J., Fuku-shima.
 Delahaye, Rev. L. A., (A).
 Deruy, Rev. Georges, Matsuye.
 Deitrich, Rev. Joseph, Akita.
 Dominguez, Rev. Milan, Kochi.
 Dossier, Rev. R. F. F., Sambongi Machi.
 Drouart de Lezy, Rev. L. F., Gotemba.
 Droué, Rev. P. P. V. M., Nagasaki.
 Duthu, Rev. Jean B., Okayama.
 Fage, Rev. Pierre, Kobe.
 Favier, Rev. J. E., Hirotsaki.
 Flaujac, Rev. J. M. C., Tokyo.
 Fressonon, Rev. J. L. M., Kago-shima.
 Friese, Rev. Franz.
 Gabriel, Rev. T., Tsurugaoka.
 Garnier, Rev. L. F., (A).
 Geley, Rev. J. B. J., Wakayama.
 Gelinas, Rev. C., Asahigawa.
 Gettleman, Rev. V. S. J., Tokyo.
 Giraudias, Rev. J. M., Shidzuoka.
 Gracy, Rev. Leon, Nagasaki.
 Grinand, Rev. A. M. G., Kyoto.
 Halbout, Rev. A. A., Oshima.
 Hasenbring, Sister C., Kanazawa.
 Heimgartner, Sister Pia, Akita.
 Herve, Rev. F. J., Hakodate.
 Heuzet, Rev. A. E., K'rinoura, Goto.
 Hipp, Rev. Alexius, Hiroshima.
 Hutt, Rev. A. J., Hakodate.
 Itoz, Rev. Thomas de la, Kochi.
 Jacquet, Rev. Claude, Sendai.
 Joly, Rev. E. C., Oita.
 Kowarz, Rev. A., Odori, Karafuto.
 Lafon, Rev. J. A., Koriyama.
 Lelasquier, Rev. R., Yunokawa.
 Lemarie, Rev. F. F., Hitoyoshi.
 Lemoine, Rev. C. J., Yokohama.
 Lennartz, Sister Verena, Kanazawa.
 Lissarague, Rev. J. B., Tokyo.
 Marie, Rev. L. C., Hiroshima.
 Marion, Rev. Petrus, Wakamatsu.
 Marmonier, Rev. P. C. H., Osaka.
 Martin, Rev. J. M., Nagasaki.
 Mathon, Rev. R. L., Ichinoseki.
 Matrat, Rev. J. F., Hirado.
 Mayrand, Rev. P. A., Hachioji.
 Miebach, Rev. David, Kutchan.
 Mizdalek, Rev. Alfour, Kanazawa.
 Montagu, Rev. E. L., Sendai.
 Niessing, Sister A., Kanazawa.
 Nieto, Rev. Claudio, Matsuyama.
 Noailles, Rev. O. M., Yokohama.
 Oerte, Rev. Earl, Sendai.
 Perez, Rev. Modesto, Tokushima.
 Perrin, Rev. Henri, Kobe.
 Pouget, Rev. A. M. P., Morioka.

Puhl, Rev. Wilhelm, Akita.
 Puissant, Rev. L. J. M., Tsu.
 Raguét, Rev. Emile, Urakami.
 Raoul, Rev. G. E., Kurume.
 Reinikins, Rev. H., Akita.
 Reiners, Rt. Rev. J., Kanazawa.
 Ritter, Sister Irene, Akita.
 Relave, Rev. J. L., Miyazu.
 Rey, Archbishop J. P., Tokyo.
 Riuz, Rev. M., Uwajima.
 Rosenhuber, Rev. Alois, Kosaka.
 Roussel, Rev. A., Tokyo.
 Ruppel, Rev. T., Sapporo.
 Sauer, Rev. V., Sapporo.
 Schmeltz, Rev. H., Iwamizawa.
 Schmitz, Sister Achatia, Akita.
 Schoeppler, Rev. P., Yamagata.
 Steichen, Rev. M., Tokyo.
 Thiry, Rev. F. J. J., Nagasaki.
 Tulpin, Rev. A., Tokyo.
 Veillon, Rev. J. B., Miyazaki.
 Vergott, Rev. Franz, Otaru.
 Villion, Rev. Aimé, Hagi.
 Wassereau, Rev. Eugene, Tokyo.
 Weiz, Sister, H., Akita.
 Wilmes, Rev. Bernhard, Kanazawa.

41. Reformed Church in America.

Booth, Rev. E. S., & W., Yokohama.
 Couch, Miss S. M., Nagasaki.
 Fleming, Miss Anna M., Nagasaki.
 Hoekje, Rev. Willis G., & W., Kagoshima.
 Hoppers, Miss Hendrine E., Saga.
 Kuypcr, Rev. Hubert & W., Oita.
 Kuypcr, Miss Jennie M., Kagoshima.
 Lansing, Miss H. M., Fukuoka.
 Laug, Mr. George, Tokyo.
 Moulton, Miss Julia, Yokohama.
 Noordhoff, Miss Jeanne M., Yokohama.
 Oltmans, Rev. A., & W., (A).
 Oltmans, Miss Evelyn F. (A).
 Oltmans, Miss Jean C., (A).
 Peeke, Rev. H. V. S., & W., (A).
 Pieters, Rev. Albertus, & W., Fukuoka.
 Pieters, Miss Jennie A., Shimono-seki.

Pieters, Miss J. Gertrude, Shimono-seki.
 Ruigh, Rev. D. C., & W., Nagasaki.
 Ryder, Rev. Stephen W., & W., Tokyo.
 Shafer, Rev. Luman J., & W., Nagasaki.
 Stegeman, Rev. H. V. E., & W., Tokyo.
 Taylor, Miss Minnie M., Nagasaki.
 Teets, Miss Edith V., Yokohama.
 Van Bronkhorst, Rev. A., & W., Saga.

42. Reformed Church in the United States.

Ankeney, Rev. Alfred, (A).
 Brick, Miss Ollie A., (A).
 De Chant, Miss Alliene S., Sendai.
 Faust, Rev. A. K., & W., Sendai.
 Fesperman, Rev. F. L., & W., Yamagata.
 Fisher, Mr. I. J., Sendai.
 Gerhard, Miss Mary E., Sendai.
 Gerhard, Rev. Paul L., & W., Sendai.
 Guinther, Rev. E. H., & W., (A).
 Hansen, Miss Kate I., Sendai.
 Kriete, Rev. C. D., & W., Yamagata.
 Kuenzel, Miss Ruth, Tokyo.
 Lindsey, Miss Lydia A., Sendai.
 Müller, Rev. H. K., & W., (A).
 Moore, Rev. J. P., & W., Sendai.
 Nace, Rev. I. G., & W., Tokyo.
 Nau, Miss Catherine L., Sendai.
 Nicodemus, Prof. F. B., & W., Sendai.
 Noss, Rev. C., & W., Sendai.
 Noss, Mr. Geo. S., & W., Tokyo.
 Nugent, Rev. Carl W., Tokyo.
 Pamperrien, Miss Gertrude, Sendai.
 Pifer, Miss Catherine, B., Tokyo.
 Schaffner, Rev. P. F., & W., Wakamatsu.
 Schneder, Rev. D. B., & W., Sendai.
 Schneder, Miss Mary E., (A).
 Seiple, Rev. W. G., & W., (A).
 Singley, Rev. D. F., & W., Morio-oka.

Smith, Prof. A. D., Tokyo.
 Stoudt, Prof. O. M., & W., Sendai.
 Weed, Miss Helen I., Sendai.
 Zaugg, Rev. E. H., & W., Sendai.
 Zetty, Miss Eliz. C., (A).

43. Russian Orthodox Church.

Tikhomiroff, Rt. Rev. Bishop
 Sergey, Tokyo.

44. Salvation Army.

Barr, Captain Kenneth, Tokyo.
 Beaumont, Lieut-Col. J. W., & W.,
 Tokyo.
 Bigwood, Adj. Ernest, & W.,
 Tokyo.
 Burrows, Capt. Harold, Tokyo.
 Climpson, Adj. Herbert, & W.,
 Tokyo.
 Duce, Lieut. Commander Chas., &
 W., Tokyo.
 Pugmire, Maj. Ernest, & W.,
 Tokyo.
 Smyth, Staff. Capt. Annie, Tokyo.
 Wilson, Brig. Thos., & W., Tokyo.

45. Scandanavian Alliance Mis- sion.

Anderson, Rev. Joel, & W., Tokyo.
 Carlson, Rev. C. E., & W., Tokyo.
 Peterson, Miss Albertina, Chiba.

46. Southern Baptist Convention.

Baker, Miss Effie, Kokura.
 Bouldin, Rev. G. W., & W.,
 Fukuoka.
 Chapman, Rev. J. G., & W.,
 Fukuoka.
 Clarke, Rev. W. H., & W., Tokyo.
 Conrad, Miss Florence, Fukuoka.
 Dozier, Rev. C. K., & W., (A).
 Fulghum, Miss S. K., Fukuoka.
 Lancaster, Miss Cecile, Kokura.
 Mills, Mr. E. O., & W., Nagasaki.
 Ray, Rev. J. F., & W., Hiroshima.
 Rowe, Rev. J. H., & W., Kokura.
 Schell, Miss Naomi, Fukuoka.
 Smith, Rev. Roscoe, Kokura.
 Walne, Rev. E. N., & W., Shimonoseki.

Walne, Miss Florence, (A).
 Williamson, Rev. N. F., & W.,
 Kumamoto.

47. Seventh Day Adventists.

Anderson, Mr. A. N., & W., (A).
 Benson, Rev. H. F., & W., Wakamatsu.
 Cole, Mr. A. B., & W., Tokyo.
 Hoffman, Rev. B. P., & W., (A).
 Jacques, Mr. S. G., & W., Sapporo.
 Kraft, Mr. E. J., Tokyo.
 Le Duc, Rev. B. P., & W., Tokyo.
 Nelson, Rev. A. N., & W., Tokyo.
 Patterson, Mr. W. E., & W.,
 Tokyo.
 Perkins, Mr. H. J., & W., Tokyo.
 Weber, Rev. P. A., & W., (A).

48. Society for the Propagation of the Gospel in Foreign Parts.

(a) OSAKA DIOCESE

Case, Miss D., Kobe.
 Foss, Rt. Rev. H. J., & W., Kobe.
 Foxley, Rev. C., & W., (A).
 Helmes, Miss M., Kochi.
 Hughes, Miss E. M., (A).
 Hughes, Miss J., Kobe.
 Kettlewell, Rev. F., & W., Kobe.
 Parker, Miss A., Kobe.
 Pooley, Miss A., Kobe.
 Rawes, Miss H. M. F., Kobe.
 Rowland, Miss E. M., (A).
 Steele, Rev. H. T., & W., (A).
 Stokes, Miss C. S. E., Kobe.
 Voules, Miss J. E., Kochi.
 Walker, Mr. F. H., & W., Kobe.
 Weston, Rev. F., & W., Okayama.

(b) SOUTH TOKYO DIOCESE

Boyd, Miss Helen, Tokyo.
 Cholmondeley, Rev. I. B., Tokyo.
 (A).
 Choze, Miss D. M., Tokyo.
 France, Rev. W. F., Tokyo.
 Gemmill, Rev. Wm. C., Tokyo.
 Gonzales, Rev. J. W., & W., Bonin
 Island.
 Heaslett, Rt. Rev. S., & W.,
 Tokyo. (Also C. M. S.)

Hogan, Miss M. F., Tokyo.
 Mander, Miss Mary E., Tokyo.
 Neville, Miss C. L. J., Odawara.
 Philipps, Miss E. G., Tokyo.
 Richards, Rev. W. A., & W.,
 Hamamatsu.
 Sharpe, Rev. A. L., Tokyo.
 Shaw, Rev. R. D. M., & W.,
 Shidzuoka.
 Shepherd, Miss K. M., Chiba.
 Simeon, Miss R. B., Numadzu.
 Sommervell, Miss M. G., Numadzu.
 Tanner, Miss K., Tokyo.
 Todd, Miss C. (A).
 Trott, Miss D., Tokyo.
 Webb, Rev. A. E., Zushi.
 Williams, Miss T. C., Tokyo.
 Woolley, Miss K., Tokyo.
 Wright, Rev. A. S., Tokyo.

Community of the Epiphany, Truro,
 (Diocesan)

Sister Charlotte, Superior, Tokyo.
 Sister Eleanor Frances, Tokyo.
 Sister Hildegard, Tokyo.
 Sister Mary Catherine, Tokyo.

49. American Unitarian Association.

Day, Rev. John B. W., & W.,
 Tokyo.

**50. Foreign Missionary Society of
 the United Brethren in Christ.**

Hayes, Rev. Warren H., & W.,
 Tokyo.
 Knipp, Rev. J. Edgar, and Wife,
 Kyoto.
 Roberts, Mr. Floyd L., Kyoto.
 Shively, Rev. B. F., & W., (A).

**51. The United Christian Mis-
 sionary Society.**

Armbruster, Miss Rose T., Tokyo.
 Asbury, Miss Jessie J., Osaka.
 Clawson, Miss Bertha F., Tokyo.
 Crosno, Miss Clara May, Tokyo.
 Douglas, Miss Bertha, Tokyo.
 Erskine, Rev. W. H., & W.,
 Osaka.

Garst, Miss Gretchen, Akita.
 Hagin, Miss Edith, Tokyo.
 Hagin, Rev. F. E., & W. (A).
 Hendricks, Rev. Kenneth C., &
 W., Tokyo.
 Hunter, Rev. J. B., Tokyo.
 Lediard, Miss Mary F., Akita.
 McCall, Rev. C. F., & W., Akita.
 McCoy, Rev. R. D., & W.,
 Tokyo.
 Palmer, Miss Jewel, Osaka.
 Parker, Miss Edith, Tokyo.
 Richey, Miss Helen, Tokyo.
 Robinson, Rev. C. E., & W.,
 Osaka.
 Robison, Miss Amy Jean, Tokyo.
 Scott, Miss Ada C., (A).
 Trou, Miss Jessie M., Tokyo.
 Watson, Rev. B. E., & W., Tokyo.
 Wilson, Rev. Clayton H., & W.,
 Tokyo.
 Young, Rev. T. A., & W., Fuku-
 shima.

**52. The Universalist General Con-
 vention.**

Ayers, Rev. S. G., & W., Tokyo.
 Hathaway, Miss M. A., Tokyo.
 Kirk, Rev. Hazel I., Shizuoka.

**53. Wesleyan Methodist Connec-
 tion of America.**

Gibbs, Rev. Maurice A., & W.,
 Tokyo.

**54. Woman's Union Missionary
 Society of America.**

Chapman, Miss Claire, Yokohama.
 Loomis, Miss Clara D., (A).
 Lynn, Mrs. Hazel B., Yokohama.
 Pratt, Miss Susan A., Yokohama.
 Rogers, Miss Margaret S., Yoko-
 homa.
 Tracy, Miss Mary E., Yokohama.

55. Yotsuya Mission.

Beatty, Mr. Harold E., & W.,
 Tokyo.
 Cunningham, Mr. W. D., & W.,
 (A).

Lappin, Mr. Frank L., & W.,
Tokyo.

56. Young Men's Christian Association.

(a) AMERICAN INTERNAT. COMM.

Batchelder, Mrs. C. A., Tokyo.
Bradley, Mr. Adrian C., Sumiyoshi.
Barnhart, Mr. B. T., & W., Seoul.
Brockman, Mr. Frank M., & W.,
Seoul.

Brown, Mr. F. H., & W., Tokyo.
Converse, Mr. Guy C., & W.,
Sumiyoshi.

Davis, Mr. J. Merle, & W., (A).
Durgin, Mr. Russell L., & W.,
Dairen.

Fisher, Mr. Galen M., & W., (A).
Gregg, Mr. G. A., Seoul.
Gleason, Mr. George, & W., (A).
Grafton, Mr. H. H., & W., (A).
Jorgensen, Mr. Arthur, & W.,
Tokyo.

Nash, Mr. W. L., Seoul.
Patterson, Mr. Geo. S., & W.,
Tokyo.

Phelps, Mr. G. S., & W., Tokyo.
Ryan, Mr. W. Scott, & W., Tokyo.
Schumacher, Miss Elsa, Tokyo.
Sneyd, Mr. H. S., & W., Yokohama.

Stanley, Mr. R. H., & W., Tokyo.
Stier, Mr. W. R. F., & W., Nagasaki.

Swan, Mr. Geo. D., & W., (A).
Trueman, Mr. G. E., Nagoya.
Weaver, Mrs. E. B., Tokyo.
Yarnell, Dr. Dell E., & W., Yokohama.

(b) Y. M. C. A. TEACHERS,
AFFILIATED

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Billingham, Mr. W. E., Odawara.
Collins, Mr. H. H., Hiroshima.
Copp, Mr. C. W., Matsumoto.
Crane, Mr. L. W., Osaka.
Draper, Mr. E. O., Yokohama.
Es's, Mr. J. C., Osaka.
Grant, Mr. J. P., Tokyo.
McKinnon, Mr. D. Brooke, &
W., Otaru.

Middleton, Mr. F. C., & W., Tokyo.
Miller, Mr. S. P., Nagoya.
Shoemaker, Mr. J. H., Nagasaki.
Shoemaker, Mr. P. B., Yokohama.

57. Young Women's Christian Association.

Allen, Miss Carolyn, Yokohama.
Allen, Miss Eleanor, Osaka.
Armstrong, Miss H. Clare, Tokyo.
Best, Miss Blanche, Kyoto.
Birdsall, Miss Anna P., Tokyo.
Chappell, Miss Jean, Kobe.
Ferris, Miss Sara D., Tokyo.
Jordan, Mrs. Edith A., Yokohama.
Kaufman, Miss Emma R., Tokyo.
Kromer, Miss Arlin, Tokyo.
Lacy, Mrs. Edith, Tokyo.
Lacy, Miss Lelia L., Tokyo.
Marsh, Miss Carolyn, Tokyo.
McGregor, Miss Grace, Kobe.
McIntosh, Miss Elsie, Tokyo.
McKinnon, Miss Clare, Tokyo.
Page, Miss Mary, Kyoto.
Ragan, Miss Ruth, Osaka.
Robertson, Miss Eleanor, Tokyo.
Scott, Miss Jane Neill, Tokyo.
Scott, Miss Leona O., Tokyo.
Topping, Miss Helen, Kobe.
Verry, Miss Hazel, Yokohama.
Wiser, Miss Edna, Kyoto.
Wood, Mrs. Margaret Wells,
Tokyo.

FORMOSA

**59. Board of Foreign Missions,
Presbyterian Church in Canada.**

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Adair, Miss Lily, Taihoku.

Clazie, Miss Mabel, Tamsui.
Connell, Miss Hannah, Tamsui.
Denholm, Mr. Kenneth, M. D.,
Taihoku.
Dowie, Mr. Kenneth, & W., Tamsui.

Elliott, Miss Isabel, Taihoku.
 Gauld, Rev. Wm., Taihoku.
 Hag, Miss Mary, Taihoku.
 Hotson, Miss Jennie, Taihoku.
 Kinney, Miss Janey, Tamsui.
 MacLeod, Rev. Duncan, Taihoku.
 MacKay, Mr. G. W., & W.,
 Tamsui.
 Williams, Rev. G. W., & W.,
 Tamsui.

**60. Foreign Missions Committee
 of the Presbyterian Church
 of England.**

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 Ferguson, Rev. Duncan, & W.,
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 Mackintosh, Miss S. E., Shinro.
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 Moody, Rev. C. N., & W., Shoka.
 Montgomery, Rev. W. E., & W.,
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 Nielson, Rev. Andrew B., (A).
 Singleton, Mr. L., & W., Tokyo.
 Scott, Miss Marjorie, Shoka.

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Akita-shi, Akita-ken.

Andrews, Rev. E. L., & W., PE.
 Averick, Sister Felicia, RC.
 Deitrich, Rev. J., RC.
 Fauntleroy, Miss G. D., PE.
 Friese, Rev. Franz, RC.
 Garst, Miss Gretchen, UCMS.
 Heingartner, Sister Pia, RC.
 Humphreys, Miss M., PE.
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 Puhl, Rev. W., RC.
 Reinirkens, Rev. H., RC.
 Reiter, Sister Irene, RC.
 Schmitz, Sister A., RC.
 Weiz, Sister H., RC.

Amakusa, Nagasaki-ken.

Garnier, Rev. L. F., RC.

Aomori-shi, Aomori-ken.

Corgier, Rev. F. F., RC.
 Dossier, Rev. R. F. F., RC.
 Newbold, Deaconess E. G., PE.

Asahigawa-shi, Hokkaido.

Chandler, Miss A. B., Ind.
 Gelinas, Rev. C., RC.
 Whitener, Rev. H. C., & W., PN.

Ashio, Tochigi-ken.

Burnett, Miss M., JEB.

Ashiya, Hyogo-ken.

Meyers, Rev. J. T., & W., MES.
 Worthington, Miss H. J., CMS.

Choshi, Chiba-ken.

Beers, Miss Susan E., HFMA.

Byler, Miss G., HFMA.

Kluda, Mrs. E., HFMA.

Severson, Miss Mabel, HFMA.

Chiba, Chiba-ken.

Peterson, Miss A., SAM.

Shepherd, Miss K. M., SPG.

Dairen-shi, Manchuria.

Durgin, Mr. Russell, & W.,
 YMCA-A.

Fukui-shi, Fukui-ken.

Denton, Miss A. G., PE.

Holmes, Rev. C. P., & W., (A)
 MCC.

Lamott, Rev. W. C., & W., PN.

Tetlow, Miss H. L., PE.

Fukuoka-shi, Fukuoka-ken.

Akard, Miss M. B., LCA.

Bangs, Miss Louise, MEFB.

Boulden, Rev. G. W., & W., SBC.

Bowers, Miss Mary Lou, LC.

Chapman, Rev. J. G., & W., SBC.

Conrad, Miss Florence, SBC.

Fulghum, Miss S. F., SBC.

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Pieters, Rev. A., & W., RCA.

Rowlands, Rev. F. W., & W.,
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MEFB.

Starkey, Miss Bertha, MEFB.

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Deffrenes, Rev. J. B. J., RC.

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Barber, Rev. W. A., & W., CMA.

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Francis, Rev. T. R., & W., CMA.

Galgey, Miss L. A., CMS.

Petrie, Rev. Arthur, & W., CMA.

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Buchanan, Miss E. C., PS.

Buchanan, Rev. W. C., PS.

Robinson, Rev. J. Cooper, MSCC.

Gotemba, Shizuoka-ken.

Drouart de Lezy, Rev. L. F., RC.

Goto, Nagasaki-ken.

Heuzet, Rev. A. E., RC.

Hachiman-shi, Shiga-ken.

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Dortzsch, Mr. F., & W., OMJ.

Larson, Mr. D. O., & W., OMJ.

Vories, Mr. John, & W., OMJ.

Vories, Mr. Wm. M., & W., OMJ.

Waterhouse, Rev. P. B., & W., OMJ.

Hachinohe machi, Aomori-ken.

Cornier, Rev. Alexandre, RC.

Hachioji-shi, Kagoshima-ken.

Babcock, Miss B. R., PE.

Mayrand, Rev. Placide, RC.

Hagi, Yamaguchi-ken.

Villion, Rev. Aimé, RC.

Hakodate-shi, Hokkaido.

Anchen, Rev. P. H., RC.

Biannic, Rev. Jean, RC.

Dickerson, Miss A., MEFB.

Goodwin, Miss Lora C., MEFB.

Hampton, Miss Mary S., MEFB.
(Retired).

Herve, Rev. F. J., RC.

Hutt, Rev. A. J., RC.

Killheffer, Miss M., MEFB.

McIntyre, Miss Frances, MEFB.

Wagner, Miss Dora, MEFB.

Walsh, Rev. C. J., & W., CMS.

Hamada-machi, Shimane-ken.

Hutchinson, Rev. E. C., CMS.

Hamamatsu-shi, Shizuoka-ken.

Coates, Miss Alice, MPW.

Coates, Rev. H. H., & W., MCC.

Richards, Rev. W. A., & W., SPG.

Himeji-shi, Hyogo-ken.

Acock, Miss Amy, ABF.

Bixby, Miss Alice, ABF.

Charron, Rev. I. A., RC.

Foxley, Rev. C., & W., SPG.

Hager, Rev. S. E., & W., MES.

Jones, Mr. Powell, MES.

Post, Miss Vida, ABF.

Reed, Rev. J. Paul, MES.

Wilcox, Miss E. F., ABF.

Hirado, Nagasaki-ken.

Matrat, Rev. J. F., RC.

Hirosaki-shi, Aomori-ken.

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Draper, Miss W. F., MEFB.

Favier, Rev. J. E., RC.

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Hittle, Miss Dorothy, PE.

Iglehart, Rev. C. W., & W.,
MEFB.

Nichols, Rev. Shirley, & W., PE.

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Shacklock, Mr. R. F., MEFB.

Spencer, Miss Gladys G., PE.

Weiss, Miss Ruth, MEFB.

Hiroshima-shi, Hiroshima-ken.

Bennett, Miss Nellie, MES.
 Collins, Mr. H. H., YMCA-T.
 De Miller, Miss V., CMA.
 Gaines, Miss N. B., MES.
 Gaines, Miss Rachel, MES.
 Gardener, Miss F. E., CMS.
 Garvin, Miss A. E., PN.
 Green, Rev. C. P., & W.,
 CMA.

Hereford, Rev. W. F., & W., PN.
 Lindstrom, Rev. H. L., & W.,
 CMA.

MacReynolds, Miss L., CMA.
 Marie, Rev. L. C., RC.
 Miller, Miss Janet, MES.
 Ray, Rev. J. F., & W., SBC.
 Shannon, Miss I. L., MES.
 Shannon, Miss Katherine, (A) MES.
 Shaver, Rev. I. L., & W., MES.
 Stevens, Miss C. B., MES.
 Stevens, Miss Julia, MES.
 Stewart, Rev. S. A., & W., MES.
 Town, Miss Marie, MES. (A).

Hitoyoshi-machi, Kumamoto ken.

Lemarie, Rev. F. P., RC.

Ichinoseki-machi, Iwate-ken.

Mahon, Rev. R. L., RC.

Ishibetsu-mura, Hokkaido.

Augustin, Rev., RC.
 Gerard, Rev. Dom. M., RC.

Iwamizawa-machi, Hokkaido.

Schmeltz, Rev. H., RC.

Kagoshima-shi, Kagoshima-ken.

Bouige, Rev. L. H., RC.
 Bull, Rev. E. R., & W., MEFB.
 Finlay, Miss Alice L., MEFB.
 Fresson, Rev. J. L. M., RC.
 Halbout, Rev. A. A., RC.
 Hoekje, Rev. W. G., & W.,
 RCA.

Kuyper Miss Jennie M., RCA.
 Paine, Miss Mildred, MEFB.
 Pearce, Miss D. M., CMS.
 Thompson, Miss F. L., CMS.

Kamakura-machi, Kanagawa-ken.

Bassett, Miss B. C., MEFB.
 Beam, Rev. K. S., & W., ABCFM.

Kami Beppu, Miyazaki-ken.

Warren, Rev. C. N. & W., ABCFM.

Kami Suwa-machi, Nagano-ken.

Lindgren, Rev. R., & W., LEF.

Kami-Yunokawa-mura, Hokkaido.

Alberic, Rev. R., RC.
 Lelasquier, Rev. Robert, RC.

Kanazawa-shi, Ishikawa-ken.

Eaton, Miss A. G., PN.
 Hasenbring, Sister C., RC.
 Jost, Miss H. K., MCC.
 Lackner, Miss E. A., MCC.
 Lannartz, Sister V., RC.
 McLeod, Miss A. C., MCC.
 McWilliams, Rev. W. R., & W.,
 MCC.
 Niessin, Sister A., RC.
 Reiners, Rt. Rev. J., RC.
 Reiser, Miss A. I., PN.
 Smith, Rev. P. A., & W., PE.
 Wilmes, Rev. Bernhard, RC.
 Winn, Rev. M. C., & W., PN.

Karafuto Island.

Kowarz, Rev. Agnellus, RC.

Kessennuma-machi, Miyagi-ken.

Cessalin, Rev. C. A., RC.

Kobe-shi, Hyogo-ken.

Barrow, Miss M. J., ABCFM.
 Bates, Rev. C. J. L., & W., MCC.
 Bingham, Miss Anne, ABCFM.

Berges, Rev. Auguste, RC.
 Burnett, Miss E. L., ABCFM.
 Onse, Miss D., SPG.
 Chappell, Miss Jean, YWCA.
 Cozad, Miss G., ABCFM.
 Cragg, Rev. W. J. M., & W.,
 MCC.
 Cuthbertson, Mr. James, & W.,
 JEB.

De Forest, Miss C. B., ABCFM.
 Fage, Rev. Pierre, RC.
 Foss, Rt. Rev. H. J., & W., SPG.
 Field, Miss Sarah M., ABCFM.
 Gillespie, Miss Jessie, JEB.
 Haden, Rev. T. H., MES.
 Hager, Miss Blanche D., MES.
 Howe, Miss A. L., ABCFM.
 Hughes, Miss E. M., SPG. (A).
 Hughes, Miss J., SPG.
 Husted, Miss Edith, ABCFM.
 Jones, Rev. H. P. & W., MES.
 Kettlewell, Rev. F., & W., SPG.
 Matthews, Rev. W. K., & W.,
 MES.

McCausland, Miss Isabel, ABCFM.
 McGregor, Miss Grace, YWCA.
 Myers, Rev. H. W., & W., PS.
 Newcomb, Miss Ethel, MES.
 Newton, Rev. J. C. C., & W.,
 MES.

Norman, Miss L., MCC.
 Ogburn, Rev. N. S., & W., MES.
 Outerbridge, Rev. H. W., & W.,
 MCC.

Parker, Miss A., SPG.
 Parrott, Mr. F., & W., BFBS.
 Perrin, Rev. Henri, RC.
 Piper, Miss Margaret, Ind.
 Pooley, Miss A., SPG.
 Rawes, Miss H. M. F., SPG.
 Shepherd, Miss E., Ind.
 Smith, Mr. Roy, & W., MES.
 Stanford, Mrs. A. W., ABCFM.
 Stewart, Rev. R. S., & W., MES.
 Stokes, Miss C. S. E., SPG.
 Stowe, Miss Grace H., ABCFM.
 Stowe, Miss Mary E., ABCFM.
 Taylor, Mr. Wm. J., & W., DH.
 Tench, Rev. G. R., & W., MCC.
 Thede, Rev. Harvey, & W., EA.
 Thomson, Rev. R. A., & W.,
 ABF.

Topping, Miss Helen, YWCA.
 Turner, Mr. Wm., MES.
 Walker, Mr. F. H., & W., SPG.
 Whiting, Rev. M. M. & W., MCC.
 Wilkinson, Miss J. M. G., ABF.
 Woodsworth, Rev. H. F., & W.,
 MCC.

Kochi-shi, Kochi-ken.

Brady, Rev. J. H., & W., PS.
 Dominguez, Rev. Milan, RC.
 Dowd, Miss Anne, PS.
 Holmes, Miss M., SPG.
 Itoz, Rev. T. de la, RC.
 McIlwaine, Rev. B. W., & W., PS.
 Voules, Miss J. E., SPG.

Kofu-shi, Yamanashi-ken.

Clark, Miss L. M., MCC.
 Fryer, Rev. W. O., & W. (A)
 MCC.
 Harper, Miss R. A., MCC.
 Keagey, Miss M. D., MCC.
 Ryan, Miss E. L., MCC.
 Strothard, Miss A. O., MCC.

Kokura-shi, Fukuoka-ken.

Baker, Miss Effie, SBC.
 Bertrand, Rev. F. X., RC.
 Hind, Rev. James, & W., CMS.
 Lancaster, Miss Cecile, SBC.
 Rowe, Rev. J. H., & W., SBC.
 Smith, Rev. Roscoe, SBC.

Koriyama-machi, Fukushima-ken.

Lafon, Rev. J. H., RC.
 Ranck, Miss Elmina, EA.
 Schirmer, Miss Kathryn, EA.

Kosaka-machi, Akita-ken.

Rosenhuber, Rev. A., RC.

Kumamoto-shi, Kumamoto-ken.

Freeth, Miss F. M., CMS.
 Gray, Rev. Louis G., LCA.
 Horn, Rev. E. T., & W. LCA.
 Kilburn, Miss E. H., MEFB.
 Lapage, Miss D. M., Ind.

Miller, Rev. L. S. G. & W., (A)
LCA.

Nielsen, Rev. J. P., & W., LCA.

Noit, Miss Grace N., Ind.

Powlas, Miss Maud O., LCA.

Riddell, Miss H., Ind.

Spencer, Rev. David S., & W.,
MEFB.

Staples, Mr. I. B., & W., NC.

Teague, Miss Carolyn M., MEFB.

Williamson, Rev. N. F., & W.,
SBC.

Kure-shi, Hiroshima-ken.

Callahan, Miss Jan, MES.

Henty, Miss A. M., CMS.

Lawrence, Miss F. H., CMS.

Searcy, Miss Mary, MES.

Worth, Miss Ida M., MES.

Kurume, Fukuoka-ken.

Cockram, Miss S. H., CMS.

Raoult, Rev. G. T., RC.

Kusatsu machi, Gumma-ken.

Cornwall-Legh, Miss M. A., PE.

Kutchan-machi, Hokkaido.

Miebach, Rev. David, RC.

Kyoto-shi & Kyoto-fu.

Aldrich, Miss Martha, PE. (retired).

Ambler, Miss M., PE.

Barlett, Rev. S. G., & W. ABCFM.

Best, Miss Blanche, YWCA.

Bosbyshell, Miss Bertha C.,
ABCFM.

Brokaw, Rev. Harvey, & W., PN.

Cannell, Miss M. C., PE.

Clapp, Miss Francis B., ABCFM.

Denton, Miss Mary F., ABCFM.

Disbrow, Miss Helen J., PE.

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Knipp, Rev. J. E., & W., UB.

Learned, Rev. D. W., & W.,
ABCFM.

Lombard, Rev. F. A., & W.,
ABCFM.

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PE.

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Page, Miss Mary, YWCA.

Peck, Miss S. P., PE.

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Porter, Miss F. E., PN.

Powell, Miss C. R., PE.

Relaye, Rev. J. L., RC.

Roberts, Mr. F. L., UB.

Schiller, Supt. Emil, & W., AEPM.

Smith, Miss I. W., JEB.

Soal, Miss Adelaide, JEB.

Spencer, Miss M. D., PE.

Thompson, Rev. E. T., & W.,
ABF.

Towson, Rev. W. E., & W., MES.

Tucker, Rt. Rev. H. St G., & W.,
PE.

Van Kirk, Miss Anna S., PE.

Williams, Miss H. R., PE.

Wiman, Rev. C. H., & W., NC.

Wiser, Miss Edna, YWCA.

Maebashi-shi, Gumma-ken.

Chappell, Rev. James, & W., PE.

Griswold, Miss F. E., ABCFM.

Hall, Rev. M. E., ABCFM.

Wright, Miss Ada H., PE.

Marugame machi, Ehime-ken.

Hassell, Rev. J. W., & W., PS.
(A).

Matsuye-machi, Shimane-ken.

Barclay, Mr. J. G., & W., CMS.

Bushe, Miss S. A. C., CMS.

Deruy, Rev. G., RC.

Matsumoto-shi, Nagano-ken.

Cesalin, Rev. G. J. P., RC.

Copp, Mr. C. W., YMCA-T.

Hamilton, Miss F., MSCC.

Hennigar, Rev. E. C., & W., MCC.

Isaac, Miss Irene, MSCC.

Matsuyama-shi, Ehime-ken.

Earl, Miss Eva., ABCFM.

Hoyt, Miss Olive S., ABCFM.

Judson, Miss Cornelia, ABCFM.

Luther, Miss I. R., PN.

Nieto, Rev. Claudio, RC.

Mito-shi, Ibaraki-ken.

Claggett, Miss M. A., ABF.

Evans, Rev. Chas. H., & W. PE.

Kinsley, Miss Amy W., PE. (A).

Nichols, Mr. H. V. & W., AFP.

Sharpess, Miss Edith F., AFP.

Miyazaki-machi, Miyazaki-ken.

Clark, Rev. C. A. & W., ABCFM.

Veillon, Rev. J. B., RC.

Morioka-shi, Iwate-ken.

Haynes, Rev. G. E., & W., ABF.

Pouget, Rev. A. M. P., RC.

Singley, Rev. D. F., & W., RCUS.

Steadman, Rev. F. W., & W.,
ABF.**Muroran-shi, Hokkaido.**

Breitung, Rev. E., RC.

Nagano-shi, Nagano-ken.

Hart, Miss C. E., MCC.

Makeham, Miss S. E., MSCC.

Norman, Rev. Daniel, & W., MCC.

Scott, Miss M. C., MCC.

Spencer, Rev. V. C., MSCC.

Waller, Rev. J. G., & W., MSCC.

Nagasaki-shi, Nagasaki-ken.

Ashbaugh, Miss. A. M., MEFB.

Bois, Rev. F. J., RC.

Bois, Rev. J. F., RC.

Breton, M. J. J. B., RC.

Bruner, Mr. Glen W., & W.,
MEFB.

Chase, Miss Laura, MEFB.

Combaz, Rt. Rev. Bishop J. C.,
RC.

Couch, Miss S. M., RCA.

Drouet, Rev. F. P. V. M., RC.

Fehr, Miss Vera, MEFB.

Fleming, Miss Anna M., RCA.

Gracy, Rev. Leon, RC.

Krider, Rev. W. W., & W.,
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Lane, Miss E. A., CMS.

Lewis, Miss Donna Ma., MEFB.
(A).

Martin, Rev. J. M., RC.

Mills, Mr. E. O. & W., SBC.

Oldridge, Miss Mary D., MEFB.

Ruigh, Rev. D. C., & W., RCA.

Scott, Rev. F. N., & W., MEFB.

Shafer, Rev. L. J. & W., RCA.

Shoemaker, Mr. J. H., YMCA-T.

Stier, Mr. W. R. F. & W.,
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Taylor, Miss Minnie M., RCA.

Thiry, Rev. F. J. J., RC.

White, Miss Anna L., MEFB.

Nara-shi, Nara-ken.

Lanig, Miss Mary, PE.

Nagoya-shi, Aichi-ken.

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Beauve, Rev. A. P., RC.

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Cooke, Miss M. S., MSCC.

Gale, Rev. W. H., & W., MSCC.

Hamilton, Bishop H. J., & W.,
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Kirtland, Miss L. G., PS.

Layman, Rev. Leigh, & W., MP.

McIlwaine, Rev. W. A., & W.,
PS.McKenzi, Rev. A. P., & W.,
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Obec, Rev. E. I., & W., MP.

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MSCC.Smythe, Rev. L. C. M., & W.,
PS.Thorlakson, Rev. S. O., & W.,
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Williams, Miss Mary E., MPW.
Young, Miss M. M., MSCC.

Niigata-shi, Niigata-ken.

Ceska, Rev. Anton, RC.
Hermann, Rev. Paul, RC.

Nikko-machi, Tochigi-ken.

Hutchings, Miss A. M., Ind.
Mann, Miss Irene F., PE.

Nogata-machi, Fukuoka-ken.

Horne, Miss A. J. C., CMS.

Numadzu-machi, Shizuoka-ken.

Sommervell, Miss M. G., SPG.
Simeon, Miss R. S., SPG.

Odawara-machi, Kanagawa-ken.

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Ogaki-machi, Gifu-ken.

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Oita-shi, Oita-ken.

Cotrel, Rev. P. L. M., RC.
Demaree, Rev. T. W. B., & W.,
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Gis', Miss Annette, MES.

Hughes, Rev. H. L., & W., MES.

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Kuyper, Rev. Huber, & W., RCA.

Sells, Miss A. E. P., CMS.

Van Hooser, Miss Ruby, MES.

Whitehead, Miss Mabel, MES.

Okayama-shi, Okayama-ken.

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Duthu, Rev. J. B., RC.

Old-, Rev. C. B., & W., ABCFM.

Priva, Miss Gertrude, NC.

Ro Istin, Mr W. P., Ind.

Wes-on, Rev. F., & W., SPG.

Wilson, Rev. W. A., & W., MES.

Okazaki-machi, Aichi-ken.

Cousar, Rev. J. E. Jr., & W., PS.
Fulton, Rev. C. D., & W., PS.

Omiya-machi, Saitama-ken.

Upton, Miss E. F., PE.

Ogasawara Island, Tokyo-fu.

Gonzales, Rev. J. W., & W., SPG.

Osaka-shi & Osaka-fu.

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Asbury, Miss Jessie, UCMS.

Atchison, Rev. Robert, & W.,
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Aylard, Miss Gertrude, FMA.

Ayers, Rev. J. B., & W., PN.

Birraux, Rev. Jos., RC.

Boydell, Miss K. M., CMS.

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Bull, Miss Leila, PE.

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Cribb, Miss E. R., Ind.

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Erffmeyer, Miss E. L., EA.

Erffmeyer, Miss Florence, EA.

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Foote, Rev. J. A., & W., ABF.

Fulton, Rev. G. W., & W., PN.

Gleason, Mr George, & W., YMCA-
A.

Gorbold, Mrs R. P., PN.

Hale, Rev. A. D., PN.

Hatcher, Miss A. K., MES.

Hepner, Rev. Chas. W., & W.,
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Howard, Miss R. D., CMS.

Madden, Rev M. B., & W., Ind.

Mann, Rev. J. C., & W., CMS.

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Scott, Rev. J. H., & W., ABF.

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Tristram, Miss K. A. S., CMS.

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Bouige, Rev. L. H., RC.

Halbout, Rev. A. A., RC.

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McCrory, Miss C. H., PN.

McKinnon, Mr. D. B., & W.,
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Vergott, Rev. Franz, RC.

Port Arthur, Manchuria.

Winn, Rev. T. C., & W., PN.

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Saga-shi, Saga ken.

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Linn, Rev. J. K., & W., LCA.

Powlas, Miss Annie, LCA.

Van Bronkhorst, Rev. A., & W.,
RCA.

Sapporo-shi, Hokkaido.

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Bartholome, Bro. Jos. RC.

Bachelor, Ven. Arch., & W., CMS.

Bertin, Rev. M., RC.

Berning, Rev. L., RC.

Clark, Mr. W. S., ABCFM.

Cloutier, Rev. U., RC.

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Davidson, Miss F. E., PN.

Dunlop, Miss L. H., PN.

Griffiths, Miss Mary B., MEFB.

Heckelman, Rev. F. W., & W.,
MEFB.

Hipp, Rev. A., RC.

Jacques, Mr. S. D., & W., SDA.

Kraft, Mr. E. J., SDA.

Lake, Rev. L. C., & W., PN.

Norton, Miss E. L. B., CMS.

Rowland, Rev. G. M., & W.,
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Sauer, Rev. V., RC.

Smith, Miss S. C., PN.

Sendai-shi, Miyagi-ken.

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Berrioz, Rt. Rev. Alex., RC.

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Carlsen, Deaconess V. D., PE.

Carpentier, Sister Ange, RC.

Chambon, Rev. J. A., RC.

Debossey, Sister Aimée, RC.

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Faust, Rev. A. K., & W., RCUS.

Fisher, Mr. I. J., RCUS.

Gerhard, Miss Mary E., RCUS.

Gerhard, Rev. Paul L., & W.,
RCUS.

Gray, Miss Gladys, PE.

Haberman, Miss Margaret, MEFB.
(A).

Hansen, Miss Kate I., RCUS.

Imhof, Miss L., MEFB. (Retired).
(A).

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Lee, Miss Mabel, MEFB.

Lindsey, Miss Lydia A., RCUS.

Madeley, Rev. W. F., & W., PE.

McKnight, Rev. Wm., & W.,
CC.

Montagu, Rev. E. L., RC.

Moore, Rev. J. P., & W., RCUS.

Nau, Miss Catherine L., RCUS.

Nicodemus, Prof. F. B., & W.,
RCUS.

Noss, Rev. C., & W., RCUS.

Oertle, Rev. Earl, RC.

Pamperrien, Miss Gertrude, RCUS.
 Pawley, Miss A. B., ABF.
 Ross, Rev. C. H., & W., ABF.
 Schneder, Rev. D. B., & W.,
 RCUS.

Smith, Miss Ruth E., ABF.
 Stoudt, Prof. O. M., & W., RCUS.
 Verbeck, Miss Eleanor, PE.
 Ward, Miss Ruth C., ABF.
 Weed, Miss Helen R., RCUS.
 Zaugg, Rev. E. H., & W., RCUS.

Seoul-shi, Korea.

Barthart, P. Mr. B., & W., YMCA-
 A.
 Brockman, Mr. Frank M., & W.,
 YMCA-A.
 Gregg, Mr. G. A., YMCA-A.
 Kerr, Rev. W. C., & W., PN.
 Nash, Mr. W. L., YMCA-A.
 Smith, Rev. F. H., & W., MEFB.

Shizuoka-shi, Shizuoka ken.

Courtice, Miss S. R., MCC.
 Delahave, Rev. L. A., RC.
 Giraudias, Rev. J. M., RC.
 Gov nlock, Miss Isabel, MCC.
 Greenbank, Miss K. M., MCC.
 Kirk, Miss Hazel I., UGC.
 Lindsay, Miss O. C., MCC.
 Shaw, Rev. R. D. M., & W., SPG.
 Wilkinson, Rev. A. T., & W.,
 MCC.

Shimonoseki-shi, Yamaguchi-ken.

Bigelow, Miss G. S., PN.
 Curtis, Rev. F. S., & W., PN.
 Mackenzie, Miss V. M., PN.
 Pieters, Miss J. G., RCA.
 Pieters, Miss J. A., RCA.
 Walne, Rev. E. L., & W., SBC.

Shingu-machi, Kii.

Chapman, Rev. E. M., & W.,
 PN.

Shirakawa-machi, Fukushima-ken.

Dalibert, Rev. P. D., RC.

Shobara machi, Hiroshima-ken.

Wylie, Miss M. L., CMA.

Susaki machi, Kochi-ken.

McAlpine, Miss Jean, PS.
 McAlpine, Rev. R. E., & W., PS.

Taikoku-machi, Formosa.

Achison, Miss Maude, PCC.
 Adair, Miss Lily, PCC.
 Denholm, Mr. Kenneth, M. D.,
 PCC.
 Elliott, Miss Isabe', PCC.
 Gauld, Rev. William, PCC.
 Haig, Miss Mary, PCC.
 Holson, Miss Jennie, PCC.
 MacLeod, Rev. Duncan, PCC.

Tainan-machi, Formosa.

Band, Rev. Edward & W., EPM.
 Barclay, Rev. Thomas, EPM.
 Barnett, Miss Margaret, EPM.
 Butler, Miss Annie E., EPM.
 Cheal Percy, M. D., & W.,
 EPM. Hospital.
 Ferguson, Rev. Duncan, & W.,
 EPM.
 Landsborough, David, & W., EPM.
 Livingston, Miss A. A., EPM.
 Lloyd, Miss Jane A., EPM.
 Mackintosh, Miss S. E., EPM.
 Maxwell, James L., M. D., & W.,
 EPM.
 Montgomery, Rev. W. E., & W.,
 EPM.
 Mood, Rev. Campbell M., & W.,
 EPM.
 Nielson, Rev. A. B., EPM.
 Scott, Miss Marjorie, EPM.

Ta'ra machi, Fukushima-ken.

Bristowe, Miss F. M., PE.

Takata shi, Niigata-ken.

Corey, Rev. H. H. & W., MSCC.

Takamatsu-shi, Ehime-ken.

Atkinson, Miss M. J., PS.

Calvo, Rev. Juan, RC.
Erickson, Rev. S. M., & W., PS.

Tamsul-machi, Formosa.

Clazie, Miss Mabel, PCC.
Connell, Miss Hannah, PCC.
Dowie, Mr. Kenneth, & W., PCC.
Kinney, Miss Janey, PCC.
Matkay, Mr. G. W., & W., PCC.
William, Rev. G. A., & W., PCC.

Tanabe-machi, Wakayama-ken.

Leavitt, Miss Julia, PN.

Tokushima-shi, Tokushima-ken.

Alvarez, Rt. Rev. J. M., RC.
Hassell, Rev. A. P., & W., PS.
Logan, Rev. C. A., & W., PS.
Lumpkin, Miss Estelle, PS.
Ostrom, Rev. H. C., & W., PS.
Perez, Rev. M., RC.
Scott, Rev. J. J., & W., CMS.

Tokuyama-machi, Yamaguchi-ken.

Weakley, Rev. W. R., & W.,
MES.

Tokyo-shi & Tokyo fu.

Abel, Rev. Fred, & W., PBW.
Albrecht, Miss Helen R., MEFB.
Alexander, Miss M. B., PN.
Alexander, Rev. R. P., & W.,
MEFB.

Alexander, Mrs. T. T., PN.
Allen, Miss A. W., MCC.
Anderson, Mr. A. N., & W.,
SDA.

Anderson, Rev. Joel, & W., SAM.
Andrews, Rev. R. W., & W., PE.
Andrews, Mrs. Roslyn W., PE.
Andrius, Rev. M. J., RC.
Armbruster, Miss Rose T., UCMS.
Armstrong, Miss H. Claire, YWCA.
Armstrong, Rev. R. C., & W.,
MCC.

Akinson, Miss Anna P., MEFB.
Aunan, Rev. J. C., & W., MP.

Axling, Rev. Wm., & W., ABF.
Ayres, Rev. S. G., & W., UGC.
Bachelder, Mrs. C. A., YMCA-A.
Bailey, Miss B. M., MEFB.
Barr, Capt. Kenneth, SA.
Barr, Miss L. H., MCC.
Bates, Miss E. L., MCC.
Bauernfeind, Miss Susan M., EA.
Beatty, Mr. H. E., & W., YMJ.
Beaumont, Lieut. Col. J. W., &
W., SA.

Benninghoff, Rev. H. B., & W.,
ABF.

Berry, Rev. A. D., MEFB.
Bigwood, Adj. Ernest, & W., SA.
Binstead, Rev. N. S. & W., PE.
Birdsall, Miss A. P., YWCA.
Bishop, Rev. Charles, & W., MEFB.
Bixler, Mr. O. D., & W., Ind.
Blackmore, Miss I. S., MCC.
Bosanquet, Miss A. G., CMS.
Bott, Rev. G. E., MCC.

Bowles, Mr. Gilbert, & W., AFP.
Boyd, Miss Helen, SPG.
Boyd, Miss L. H., PE.
Braithwaite, Mr. Geo., & W.,
JBTS.

Brand, Mr. H. G., & W., Ind.
Brockner, Miss Ellen E., MPW.
Brown, Mr. F. H., & W., YMCA-
A.

Buchanan, Rev. D. C., & W.,
PN.

Bucombe, Rev. W. P., & W., CMS.
Burrows, Capt. Harold, SA.
Butler, Miss Bessie, JRM.
Callbeck, Miss A. L., MCC.
Carlson, Rev. C. E., & W., SAM.
Carpenter, Miss M. M., A. F.
Cate, Mrs. Ella S., Ind.
Chambers, Miss Z. L., CG.
Chapin, Miss Louise, PN.
Chapman, Mr. G. K., & W., PN.
Chappell, Rev. Benj., MEFB.
(Retired).

Chappell, Miss Colistance, MCC.
Chappell, Miss Mary H., MEFB.
Charlotte, Sister Superior, Anglican
Com. of the Epiphany.
Cheney, Miss Alice, MEFB.
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Chope, Miss D. M., SPG.

Clark, Miss R. H., AFP.
 Clarke, Rev. W. H., & W., SBC.
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 Cleary, Miss Mary, MEFB.
 Climpson, Adj. Herbert, & W., SA.
 Cole, Mr. A. B., & W., SDA.
 Coleman, Mr. H. E., & W., WSSA.
 Correll, Rev. I. H., & W., PE.
 Craig, Miss M., MCC.
 Crocker, Mr. L. G., ABF.
 Crosby, Miss A. R., ABF.
 Crose, Rev. John D., & W., CG.
 Crosno, Miss C. M., UCMS.
 Cunningham, Rev. W. D., & W., YMJ.
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 Derwacter, Rev. F. M., & W., ABF.
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 Downs, Rev. A. W., & W., ABCFM.
 Downs, Rev. Darley, ABCFM.
 Drake, Miss A. I., MCC.
 Duce, Lieut. Com. Chas., & W., SA.
 Eleanor Frances, Sister, Anglican Com. of the Epiphany.
 Ensign, Miss A. E., PN.
 Ferris, Miss Sara D., YWCA.
 Flaujac, Rev. J. M. C., RC.
 Fleming, Miss M. A., PN.
 Fox, Mr. H. R., & W., Ind.
 Fox, Mr. H. J., & W., Ind.
 France, Rev. W. F., SPG.
 Gardiner, Mr. J. Mc D., & W., PE.
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 Gemmill, Rev. Wm. C., SPG.
 Gettleman, Rev. V. S. J., RC.
 Gibbs, Rev. M. A., & W., WM.
 Gifford, Miss E. M., ABF.
 Gillett, Rev. C. S., & W., ABCFM.
 Gillett, Miss E. R., Ind.
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 Hatsey, Miss L. S., PN.
 Hambley, Miss C. P., MCC.
 Hamilton, Miss F. G., MCC.
 Hannaford, Rev. H. D., & W., PN

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 Hartshorn, Miss A. C., Ind.
 Hathaway, Miss M. A., UGC.
 Hayes, Rev. W. H., & W., UB.
 Heaslett, Rt. Rev. S., & W., CMS. and S. P. G.
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 Henricks, Rev. K. C., & W., UCMS.
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 Hilliard, Rev. Foster, & W., MCC.
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 Holtom, Rev. D. C., & W., ABF.
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 Jarrard, Miss P. L., MEFB. (Associate).
 Jenkins, Miss L. F., ABF.
 Johns, Mr. H. W., & W., MEFB. (Associate).
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 Juergensen, Miss Agnes, AG.
 Juergensen, Mr. C. F., & W., AG.
 Juergensen, Mr. J. W., AG.
 Juergensen, Miss Marie, AG.
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 Kilbourne, Rev. E. A., & W., OMS.
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 Knudten, Rev. A. C., & W., LCA.
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 Kramer, Miss Sarah C., EA.
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 Lacy, Miss Lelia L., YWCA.

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 McKenzie, Rev. D. R., & W.,
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 McKim, Rt. Rev. John, PE.
 McKim, Miss Nellie, PE.
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 Milliken, Miss E. P., PN.
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 Moon, Miss Mira B., MEFB (As-
 sociate).
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 Newlin, Miss Edith, AFP.
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 Palmer, Miss Lucy, ABF.
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 YMCA-A.
 Patterson, Rev. W. E., & W.,
 SDA.
 Peeke, Rev. H. V. S., & W.,
 RCA.
 Penrod, Miss Grace C., JRM.
 Perkins, Mr. H. J., & W., SDA.
 Phelps, Mr. G. S., & W., YMCA-
 A.
 Phillips, Miss E. G., SPG.
 Phillips, Rev. W. O., & W.,
 MES.
 Pider, Miss Myrtle Z., MEFB.
 Pifer, Miss C. B., RCUS.
 Pinsent, Mrs. A. M., MCC.
 Potts, Miss Marian E., LCA.
 Preston, Miss E. A., MCC.
 Price, Rev. P. G., & W., MCC.
 Pugmire, Maj. Ernest, & W., SA.
 Reed, Dr. Rachel, Ind.
 Reifsnider, Rev. C. F., & W.,
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 Reischauer, Rev. A. K., & W.,
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 Roberts, Miss Eleanor, YWCA.
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 Ryan, Mr. W. C., & W., YMCA-
 A.
 Ryder, Miss G. E., ABF.
 Ryder, Rev. S. W., & W., RCA.
 Schaeffer, Miss Mabel R., PE.
 Schereschewsky, Miss E. C., PE.
 Schillinger, Rev. Geo. W., & W.,
 LCA.
 Schumaker, Miss Elsie, YMCA-A.
 Schweitzer, Miss E. M., EA.
 Scott, Miss Jane Neill, YWCA.
 Scott, Miss L. O., YWCA.
 Setterlund, Rev. E. L., & W.,
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 Sharpe, Rev. A. L., SPG.
 Shaw, Miss Sara, MES.
 Shore, Miss Gertrude, MSCC.
 Simpson, Miss M. E., MCC.

Singleton, Mr. L., & W., EPM.
 Smith, Prof. A. D., RCUS.
 Smyth, Capt. Annie, SA.
 Spackman, Rev. H. C., & W.,
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 Stanley, Mr. R. H., & W., YMCA-
 A.

Stegeman, Rev. H. V. E., & W.,
 RCA.

Steichen, Rev. M., RC.
 Stewart, Miss M., Ind.
 Stirewalt, Rev. A. J. & W.,
 LCA.

St. John, Mrs. David, PE.
 Strock, Miss Ada, EA.
 Sturtevant, Miss A. L., MEFB.
 Sweet, Rev. Chas. F., & W., PE.
 Tanner, Miss K., SPG.
 Tapson, Miss A. M., Ind.
 Tenney, Rev. C. B., & W.,
 ABF.

Teusler, R. B., M. D., & W.,
 PE.

Tharp, Miss E. R., ABF.
 Thompson, Mrs. David, PN.
 Thurston, Miss E. V., MEFB.
 Tikhmiroff, Bishop S., ROC.
 Trimble, Miss R. E., PN.

Trott, Miss D., SPG.
 Trout, Miss Jessie M., UCMS.
 Tulpin, Rev. A., RC.
 Umbreit, Rev. S. J., & W., EA.
 Uusitalo, Miss Siiri, LEF.
 Van Dyke, Rev. Paul S., & W.,
 PS.

Wainright, Rev. S. H., & W.,
 MES.

Walser, Rev. T. D., & W., PN.
 Wassereau, Rev. Eugene, RC.
 Watson, Rev. B. E., & W.,
 UCMS.

Weaver, Mrs. E. V., YMCA-A.
 Welch, Bishop Herbert, & W.,
 MEFB.

West, Miss A. B., PN.
 Williams, Miss T. C., SPG.

Wilson, Rev. Clayton H., & W.,
 UCMS.

Wilson, Rev. Jesse R., & W.,
 ABF.

Wilson, Brig. Thos., & W., SA.
 Wood, Mrs. M. W., YWCA.
 Woodworth, Rev. A. D., & W.,
 CC.

Woodward, Rev. W. P., & W.,
 ABCFM.

Woolley, Miss K., SPG.
 Wright, Rev. A. S., SPG.
 Wynd, Rev. Win., & W., ABF.
 Ziemann, Rev. P. P. W., & W.,
 ABF.

Tono-machi, Iwate-ken.

Buzzell, Miss Annie S., ABF.

Tottori-shi, Tottori-ken.

Bennett, Rev. H. J., & W., ABCFM.
 Coe, Miss Estella L., ABCFM.
 Daridon, Rev. Henri, RC.

Toyama-shi, Toyama-ken.

Ainsworth, Rev. F., & W., MCC.
 Armstrong, Miss M. E., MCC.
 Gerhards, Rev. Joseph, RC.
 Tweedie, Miss E. G., MCC.

Toyohashi-shi, Aichi-ken.

Cumming, Rev. C. K., & W.,
 PS.

Hawkins, Miss Francis, MSCC.
 Moss, Miss Adelaide, MSCC.
 Patton, Miss A. V., PS.

Tsu-shi, Miye-ken.

Dooman, Rev. Isaac, & W., PE.
 Dunlop, Rev. J. G., & W., PN.
 Puissant, Rev. L. J. M., RC.

Tsuyama-machi.

Hackett, Mr. H. W., & W.,
 ABCFM.

Tsurugabka-machi, Yamagata-ken.

Gabri l. Rev. Theodor, RC.

Uyeda-shi, Nagano-ken.

Hurd, Miss H. R., MCC.

Killam, Miss Ada, MCC.

Spencer, Miss F. M., MSCC.

Urakami-machi, Nagasaki-ken.

Raguét, Rev. Emil., RC.

Utsunomiya-shi, Tochigi-ken.

Cadilhac, Rev. H. L., RC.

Fry, Rev. Earl C., & W., CC.

Uwajima, Ehime-ken.

Adanez, Rev. Irhidoro, RC.

Frank, Rev. J. W., & W., MES.

Riuz, Rev. Macario, RC.

Wakamatsu-shi, Fukushima-ken.

Benson, Pastor H. F., & W., SDA.

Marion, Rev. Petrus, RC.

McKim, Rev. J. Cole, & W., PE.

Schaffner, Rev. P. F., RCUS.

Wakayama-shi, Wakayama-ken.

Geley, Rev. J. B. J., RC.

Hail, Rev. J. B., PN.

Lloyd, Rev. J. H., PE.

Ransom, Miss Mary H., PN.

Yamada-machi, Miye-ken.

Riker, Miss Jessie, PN.

Yawata, Hojo, Boshu,

Colborne, Mrs. W. W., Ind.

Yamagata-shi, Yamagata-ken.

Fesperman, Rev. F. L., & W., RCUS.

Kriete, Rev. C. D., & W., RCUS.

Mead, Miss Bessie, PE.

Schoeppler, Rev. Philipp, RC.

Yamaguchi-shi, Yamaguchi-ken.

Cettour, Rev. Jeremie, RC.

Clark, Rev. E. M. & W., PN.

Wells, Miss L. A., PN.

Yokkaichi-shi, Miye-ken.

Morgan, Miss A. E., PN.

Yokohama-shi, Kanagawa-ken.

Adams, Mr. Roy P., & W., FMA.

Allen, Miss Carolyn, YWCA.

Austen, Rev. W. T., & W., Ind.

Barnes, Miss Helen B., MPW.

Baucus, Miss Georgiana, MEFB.

Bickle, Miss Evelyn B., ABF.

Booth, Rev. E. S., & W., RCA.

Bouflower, Miss M. N., Ind.

Caloin, Rev. Edmond, RC.

Chapman, Miss Claire, WU.

Covell, Mr. J. Howard, ABF.

Dickinson, Miss Emma E., MEFB.

Draper, Mr. E. O., YMCA-T.

Draper, Rev. G. F., & W., MEFB.

Draper, Miss Marian R., MEFB.

Gressitt, Mr. J. F. & W., ABF.

Haring, Rev. D. G. & W., ABF.

Johnson, Miss Ruth., AG.

Jordan, Mrs. Edith A., YWCA.

Kennion, Miss J. O. H., SPG.

Lemoine, Rev. C. J., RC.

Lynn, Mrs. Hazel B., WU.

Mallett, Miss Gertrude, MPW.

Manchester, Rev. Herbert, Ind.

Meline, Miss Agnes S., ABF.

Mintle, Miss Rosa, HFMA.

Moore, Mr. B. S., & W., AG.

Noailles, Rev. O. M., RC.

Noordhoff, Miss Jeanne M., RCA.

Pratt, Miss Susan A., WU.

Rogers, Miss Margaret S., WU.

Seeds, Miss Leonora M., MEFB.

Shoemaker, Mr. P. B., YMCA-T.

Slate, Miss Anna B., MEFB.

Smyser, Rev. M. M., Ind.

Sneyd, Mr. H. S., & W., YMCA-

A.

Strong, Rev. Eustace M., Ind.

Tetts, Miss Edith V., RCA.

Tracy, Miss Mary E., WU.

Verry, Miss Hazel, YWCA.

Wengler, Miss Jessie, AG.
Whitney, Mr. J. P., Ind.
Wolfe, Miss Evelyn, MPW.
Wolfe, Miss Viola A., MPW.
Yarnell, Dr. Dell E., & W.,
YMCA-A.

Yonago-machi, Tottori-k.n.
Nash, Miss E., CMS.

Zushi-machi, Kanagawa-ken.
Webb, Rev. A. E., SPG.

CHRISTIAN SCHOOLS IN JAPAN

Compiled by Statistician, David S. Spencer, Kumamoto, from matter furnished by the respective Mission Secretaries. Where no such reports were sent in, the latest statistics available have been used.

The schools appear under the respective Missions, as enumerated under "List of Mission Boards and Churches." They are arranged under classes of schools, and the following specifications are (1) Location; (2) Name; (3) Name of Person Responsible; (4) Sex of Pupils; (5) Year school founded; (6) Total enrollment. (*) Statistics for 1920.

I. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

(1) Theological and Bible Training

<i>Location</i>	<i>Name</i>	<i>Responsible Persons</i>	<i>Male or Female</i>	<i>Year Founded</i>	<i>Enrollment</i>
†Kyoto	Doshisha Theol. Sem.	Rev. D. Ebina	Co-ed		23
Kobe	Woman's Training.	Miss G. Conrad	Female	1880	19

(2) University and College

†Kyoto	Doshisha University.	Rev. D. Ebina	Male	1875	783
†Kyoto	Doshisha Girls'	Rev. D. Ebina	Female	1912	227
Kobe	Kobe College.	Miss C. B. De Forest	Female	1892	194

(3) Normal Training

Kobe	Glory Kindergarten Training.	Miss A. L. Howe	Female	1889	20
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(5) Middle Schools

†Kyoto	Doshisha Middle.	Rev. D. Ebina	Male	1875	821
†Kyoto	Doshisha Middle.	Rev. D. Ebina	Female	1877	522
†Osaka	Baika Girls'	Prof. Iba.	"	1878	637
†Maebashi	Maebashi Girls'	Prin. Aoyagi	"	1891	250
Matsuyama	Matsuyama Girls'	Olive Hoyt	"	1885	134

†Japanese controlled institutions with which Mission co-operates:—

Kobe	Kobe Coll. Academy.	Miss C. B. De Forest	Female	1875	377
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(7) Kindergarten

Kyoto	Imadegawa.	Mrs. D. W. Learned	Co-ed	1897	60
Kyoto	So-Ai.	Mrs. M. L. Gordon	"	1892	72
Maebashi	Seishin.	Miss F. Griswold	"	1895	60
Hamazaka	Hamazaka.	Mrs. H. Bennett	"	19 2	26
Tottori	Aishin.	Mrs. H. Bennett	"	1906	55
Kobe	Glory.	Miss A. L. Howe	"	1889	64
Matsuyama	Night-school.	Miss C. Judson	"	1891	30
Matsuyama	Katsuyama.	Miss E. Earle	"	1915	48
Miyazaki	Miyazaki.	Mrs. C. M. Warren	"	1909	54

(8) Miscellaneous

Matsuyama	Night-school.	Miss C. Judson.	Co-ed	1891	190
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2. AMERICAN BAPTIST FOREIGN MISSIONARY SOCIETY

(1) Theological and Bible Training

Tokyo	Theological Sem.	Rev. Y. Chiba	Male	1884	13*
Osaka	Bible Training.	Miss L. Mead	Female	1908	14

(2) University and College

Tokyo	Theol. Koto Gakko.	Rev. Y. Chiba	Male		12
Sendai	Shokei Dai-Gaku.	Miss M. D. Jesse	Female		65
Yokohama	Soshin Dai Gaku.	Miss M. Sandberg	Female		20

(3) Kindergarten Training

Tokyo	Koishikawa.	Miss K. Ishihara	Female	1911	24
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(5) Middle Schools

Sendai	Shokei Jo Gakko.	Miss M. D. Jesse	Female	1891	150
Yokohama	Soshin Jo Gakko.	Miss M. Sandberg	Female	1886	245
Himeji	Hinomoto Jo Gakko.	Miss E. F. Wilcox	Female	1892	135
Yokohama	Kwanto Gakuin.	Mr. T. Sakata	Male	1918	345

(7) Kindergarten

Himeji	Shogakko Fuzoku.	Miss A. Bixby	Co-ed		45
Himeji	Shogakko Fuzoku, (2).	Miss A. Bixby	"		46
Kobe	Zenrin Ono.	Mrs. R. A. Thomson	"	1894	100
	Zenrin Fuzoku.	Mrs. R. A. Thomson	"	1911	55

Morioka	Morioka.	Mrs. G. Haynes	Co-ed	1907	60
Osaka	Baptist Kyokwai.	Mrs. J. Foote	"	1916	55
Osaka	Fuzoku Yochien.	Miss L. Mead	"	1916	60
Tokyo	Fukagawa.	Miss M. Carpenter	"	1913	34
Tokyo	Koishikawa Seiko, 1.	" " "	"	1911	106
	Koishikawa Seiko, 2.	" " "	"	1914	59
Tokyo	Koishikawa, Shoei.	Miss K. Ishihara	"	1897	55
Tokyo	Kanda Ai-no-Sono.	Miss A. Crosby	"	1912	116
Tokyo	Tsukishima.	Miss K. Ishihara	"	1914	55
Tono	Iwate-ken, Tono.	Miss A. S. Buzzell	"		40
Kanagawa	Soshin Fuzoku.	Miss A. S. Meline	"	1913	76
Naha	Okinawa, Zenrin.	Mrs. R. A. Thomson	"	1907	55
Inland Sea	4 Yochien.	Mrs. J. Foote	"		110

(9) Miscellaneous

Tokyo	Waseda Dormitory.	Rev. H. B. Benninghoff	Male		21
Tokyo	Yotsuya Dormitory.	Miss G. Ryder	Female		45
Tokyo	4 Misaki-cho,	Rev. Wm. Axling	Male	1906	532
	English School.				
Tokyo	4 Misaki-cho, Girls	Miss A. Crosby.	Female	1917	419
	English School.				
Yokohama	Bluff Evening School.	Rev. D. Har'ng	Male	1909	140
Osaka	Tani-machi East	Mrs. Foote	Female		30
	Church Evening.				
Tokyo	Misaki Totei Kyosho.	Wm. Axling	Male	1916	26
	Working Girls' Night.	" "	Female		25

3. ALLGEMEINER EVANGELISCH-PROTESTANTISCHER MISSIONS-VEREIN

(7) Kindergarten

Tokyo	39 Kamitomisaka	Emil Schiller			
	Koishikawa.		Co-ed	1908	40

(9) Miscellaneous

Tokyo	39 Kamitomisaka,				
	Koishikawa, Hostel.	Emil Schiller	Male	1911	25
Kyoto	10 Noboribata,	" "			
	Shogoin-cho.		Co-ed	1900	30

4. FOREIGN MISSIONARY ASSOCIATION OF FRIENDS OF PHILADELPHIA

(5) Middle School

Tokyo	Friends' Girls' School.	Miss A. G. Lewis	Female	1887	160
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(7) Kindergarten

Mito	888 Tenno-cho.	Miss E. F. Sharpless	Co-ed	1919	18
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(9) Miscellaneous

Mito	888 Tenno-cho, Hostel.	Miss E. F. Sharpless	Female		42
Mito	Harakubo-cho, Hostel.	T. E. Jones	Male		8

8. MISSION BOARD OF THE CHRISTIAN CHURCH

(5) Middle School

Utsunomiya	Christian Girls'	Mrs. E. C. Fry	Female	1907	35
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(7) Kindergarten

Tokyo	Oji.	Miss M. R. Stacy	Co-ed	1917	40
Tokyo	Shibuya, Ko-in.	" " "	"	1916	45
Utsunomiya	Yochien.	Mrs. E. C. Fry	"	1913	38
Moka	Tochigi-ken,	Rev. Y. Irokawa	"	1920	20

12. CHURCH MISSIONARY SOCIETY *

(1) Theological and Bible Training

Fukuoka	Bible School.	Bishop Lea	Male	1919	4
Ashiya	Training School.	Miss Worthington	Female	1910	12

(5) Middle School

Osaka	Momoyama Chu.	Rev. G. W. Rawlings	Male	1890	720
Osaka	Poole Gir's.	Miss K. Tris'ram	Female	1889	330

(7) Kindergarten

Yokaichiba	Chiba-ken.	Mr. Y. Kawai	Co-ed		60
Yonago	Tottori-ken.	Rev. J. C. Mann	"	1905	66

(9) Miscellaneous

Fukuoka	Hostel.	Bishop Lea	Male	1913	6
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* Figures for 1920.

14. EVANGELICAL ASSOCIATION OF NORTH AMERICA

(1) Theological and Bible Training

Tokyo	Woman's Bible Training.	Female	81
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(7) Kindergarten

Edosaki	Ibaraki-ken.	Miss Lois Kramer	Co-ed	25
Osaka	14 Chikko.	" F. Erffmeyer	"	61
Osaka	Izuo.	" E.	"	45
Togane	Chiba-ken.	" L. Kramer	"	27
Tokyo	Aika.	" N. Berner	"	53
Tokyo	Aisei.	" L. Kramer	"	62
Tokyo	Asahi.	" "	"	47
Tokyo	Kameido	" "	"	51
Tokyo	Kanegafuchi Nursery.	" N. Berner	"	41
Tokyo	"	" "	"	22
Tokyo	Nezu	" L. Kramer	"	43
Tokyo	Minami Senju.	" "	"	40

15. FREE METHODIST CHURCH OF NORTH AMERICA

(1) Theological and Bible Training

Osaka	Hidein-cho,	Rev. T.		
	Bible Training.	Tsuchiyama	Co-ed	19

18. JAPAN EVANGELISTIC BAND *

(1) Theological and Training

Kobe	Bible Training.	W. S. Takeda	Male	1912	7
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23. BOARD OF FOREIGN MISSIONS OF THE UNITED LUTHERAN CHURCH

(1) Theological and Bible Training

Kumamoto	Kyushu Gakuin, Theological.	Rev. J. P. Nielsen.	Male	1909	7
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(5) Middle School

Kumamoto	Kyushu	Rev. L. S. G.		
	Gakuin.	Miller	Male	1911 580

(7) Kindergarten

Saga	Saga.	Miss Annie Powlas	Co-ed	1902	33
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* Figures for 1920.

Ogi	Ogi.	Miss A. Powlas	Co-ed	1911	40
Kurume	Kurume.	" M. B Akard	"	1915	65
Fukuoka	Nampaku.	" " "	"	1913	65

24. LUTHERESKA EVANGELIFORENINGEN FINLAND

(7) Kindergarten

Iida	Nagano-ken.	Miss S. Umisato	Co-ed	1913	54
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25. METHODIST CHURCH OF CANADA

(1) Theological and Bible Training

Kobe	Kwansei Gakuin	Rev. C.			
	Theol. (1/2 interest).	J. L. Bates	Male		

(2) University and College

Kobe	Kwansei Gakuin,	Rev. C.			
	(1/2 Interest).	J. L. Bates	Male		

(3) Normal Training

Tokyo	Toyo Eiwa	Miss K. I. Drake			
	Kindergarten Tr.		Female	1905	20

(5) Middle School

Kobe	Kwansei Gakuin,	Rev. C.			
	(1/2 Interest).	J. L. Bates	Male		
Tokyo	Toyo Eiwa Jo Gakko.	Miss M. Craig	Female	1884	270
Shizuoka	Eiwa Jo Gakko.	Miss Lind'ay	"	1887	110
Ko.u	Yamanashi Eiwa	Miss Strothard			
	Jo Gakko.		"	1889	160

(7) Kindergarten

Fukui	Fukui Eikwan.	Mrs. C.			
		P. Holmes	Co-ed	1910	38
Ichikawa	Ichikawa Yochien.	Miss Ryan	"	1920	55
Kanazawa	Baba.	Miss Lediard	"	1904	85
Kanazawa	Kawakami.	" "	"	1900	37
Kanazawa	Shirokane.	" "	"	1913	78
Kofu	Yamanashi.	" Ryan	"	1911	65
Nagano	Asahi.	" Hart	"	1890	80
Nagano	Seirata	" "	"	1915	17
Nanao	Ishikawa-ken,	Rev. W. R.			
		McWilliams	"	1916	41
Shizuoka	Futaba.	Miss Govenlock	"	1912	95
Shizuoka	Shizuhata.	" "	"	1912	55
Shizuoka	Fuzoku.	" "	"	1903	45

Tokyo	Nagasaka.	"	"	Staples	"	1909	35
Toyama	Aoba.	"	"	Armstrong	"	1911	60
Uyeda	Baikwa.	"	"	Killam	"	1900	53
Uyeda	Tokida.	"	"	"	"	1907	44

(6) Elementary

Tokyo	Toyo Eiwa						
	Jo Gakko Primary.	Miss M. Craig	Female	1884	110		
Shizuoka	Eiwa Jo Gakko						
	Primary.	Miss Lindsay	Female	1913	110		

(9) Miscellaneous

Tokyo	Negishi Night.	Rev. G. P. Price.	Male	1921	60		
Tokyo	Nippori Primary.	Rev. P.G. Price.	Female	1921	60		

26. BOARD OF FOREIGN MISSIONS METHODIST
EPISCOPAL CHURCH

(1) Theological and Bible Training

Tokyo	Aoyama Gakuin	Rev. A. D.					
	Theol Dept.	Berry	Male	1879	43		
Yokohama	Bible Tr.	Miss L. M. Seeds	Female	1884	18		
Nagasaki	Kwassui Jo Gakko	Miss A. L.					
	Biblical.	White	Female	1886	10		

(2) University and College

Tokyo	Aoyama	Rev. E. T.					
	Gakuin.	Iglehart	Male	1880	202		
Nagasaki	Kwassui Jo Gakko,	Miss A. L.					
	College.	White.	Female	1889	20		

(3) Normal Training

Nagasaki	Kwassui Jo	Miss A. L.					
	Gakko Training.	White	Female	1904	19		

(4) Industrial

Nagasaki	Kwassui	Miss A. L.					
	Saiho.	White	Female	1881	58		
Tokyo	Aoyama	Miss A. B.					
	Jo Gakuin Saiho.	Sprowles	"	1889	230		
Yokohama	Kanagawa,	Miss L. M.					
	Simons Memorial.	Seeds	"	1990	148		

(5) Middle School

Tokyo	Aoyama						
	Gakuin Academy.	M. Ishizaka,	Male	1880	869		

Nagasaki	Chinzei Gakuin.	Rev. F. N. Scott	Male	1881	490
Hakodate	Iai Jo Gakko.	Miss A. Dickerson	Female	1882	247
Hirosaki	Hirosaki Jo Gakko.	Miss Lois Curtice	Female	1886	142
Tokyo	Aoyama Jo	Miss A. B.			
	Gakuin, Kotoka.	Sprowles	"	1874	424
Tokyo	Aoyama Jo	" "	"		
	Gakuin, Senkoka.	" "	"	1802	79
Nagasaki	Kwassui	Miss A. L.			
	Jo Gakko.	White.	"	1912	216
Nagasaki	Kwassui Jo	" "	"		
	Gakko, Musical.	" "	"	1912	7
Fukuoka	Fukuoka Jo	" Louise Bangs	"		
	Gakko, Chu Gakko.	"	"	1885	159
Fukuoka	Fukuoka Jo	Miss Louise			
	Gakko, Business.	Bangs	Female	1910	16

(6) Elementary

Tokyo	Asakusa	Miss A. P.			
	Primary.	Atkinson	Co-ed	1886	350
Yokohama	Yamabuki-cho,	Miss L. M.			
	Primary.	Leeds.	"	1892	160
Yokohama	Hachimanyato	" "	"		
	Primary.	"	"	1901	35

(7) Kindergarten

Hakodate	Dickerson	Miss Lora			
	Memorial.	Goodwin	"	1913	90
Hakodate	Charity.	" "	"	1916	30
Hirosaki	Mary Alexander	Miss " W. F.			
	Memorial.	Draper	"	1898	55
Hirosaki	Hirosaki Aiko.	" " "	"	1908	54
Yokohama	Kanagawa.	Miss L. M. Seeds	"	1894	92
Kamakura	Flora B. Harris	Miss A. B.			
	Memorial.	Slater.	"	1909	50
Yatsushiro	Seiai.	Miss E. H. Kilburn	"	1917	33
Yamaga	Kumamoto-ken,	Miss C. M.			
	Reisen.	Teague	"	1914	45
Kagoshima	Kei-ai.	Miss A. Finlay	"	1917	60
Nagasaki	Sei-ai.	Miss A. L. White	"	1909	30
Nagasaki	Migiwa.	" " "	"	1908	46
Nagasaki	Kwassui.	" " "	"	1895	46
Yokohama	Hachimanyato	Miss L. M. Seeds			
	Creche.	"	"		80
Yokohama	Aizawa Creche.	" " "	"		35
Hirosaki	Hirosaki Creche.	Miss W. F. Draper	"		40
Kumamoto	Yochien.	Rev. D. S. Spencer	"	1921	27

(8) Blind

Yokohama	Blind School.	Miss A. B. Slate	"	1893	15
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(9) Miscellaneous

Sendai	Sendai	Miss			
	Woman's Hostel.	Mabel Lee	Female	1921	13
Tokyo	Ginza Meth.				
	Church Night.	Rev. T. Ukai	Male	1885	200
Yokohama	Horai-cho	Rev. G. F.			
	Church Night.	Draper	"	1890	150
Kumamoto	English Night.	Rev. D. S.			
		Spencer	"	1921	30

27. BOARD OF FOREIGN MISSIONS METHODIST EPISCOPAL CHURCH, SOUTH

(1) Theological and Bible Training

Kobe	Kwansei Gakuin				
	Theol (1/2 Interest).	C. J. L. Bates	Male	1889	24
Kobe	Lambuth	Miss A. B.			
	Training.	Williams	Female	1900	20

(2) University and College

Kobe	Kwansei				
	Gakuin, (1/2).	C. J. L. Bates	Male	1910	376
Hiroshima	Hiroshima				
	Girls' School.	S. A. Stewart	Female	1920	51

(3) Normal Training

Osaka	Lambuth Mem.	Miss M. M. Cook	Female	1895	45
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(5) Middle School

Kobe	Kwasei				
	Gakuin, (1/2).	C. J. L. Bates	Male	1899	859
Hiroshima	Hiroshima Girls.'	S. A. Stewart	Female	1897	362

(6) Elementary

Hiroshima	Hiroshima Girls.'	S. A. Stewart	Female	1890	240
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(7) Kindergarten

Gotoji	Gotoji Yochien.	W. J. Callahan	Co-ed	1915	20
Beppu-Shinai	Beppu Yochien.	Miss Whitehead	"	1913	36
Hiroshima	Fraser Institute	S. A. Stewart	"	1896	32
	Grace Whitney Huff.	"	"	1912	28

Hiroshima	Hiroshima	Rev. S. A.			
	Girls.'	Stewart	Co-ed	1891	71
"	Takajo-machi.	" "			
	(Free).	" "		1913	15
"	E. Hi oshima,	" "			
	Matoba Chapel.	" "		1910	21
"	W. Hiroshima,	" "			
	Koi Chapel.	" "		1907	33
Iwakuni	Iwakuni Yochien.	Dr. Yamamoto	"	1918	32
Kobe	Lambuth Memorial.	Miss M. M. Cook	"	1914	33
Kobe	Shojyu.	J. T. Meyers	"	1904	108
Kyoto	Kyonan.	Mrs. W. E. Towson	"	1917	34
Kure	Kure Yochien.	Miss I. M. Worth	"	1913	36
Matsuyama	Niban-cho	Mrs. W. J.			
		Callahan	"	1904	45
Mikage	Mikage Yochien.	Rev. Yoshida	"	1913	50
Oita	Airin	Miss A. Gist	"	1908	45
Oita	Kantan Bunen Airin.	" " "	"	1918	34
Okayama	Futaba.	W. A. Wilson	"	1919	45
Osaka	Lambuth Training.	Miss A. K. Hatcher	"	1921	30
"	Fukushima	Miss M. M. Cook	"	1920	31
"	Tobu	" " "	"	1918	56
"	W. Osaka.	Rev. Kugimiya	"	1920	12
Tokuyama	Tokuyama.	W. A. Wilson	"	1918	25
Uwajima	Turner Memorial.	J. W. Frank	"	1905	27
Yamazaki	Seishi Yochien.	S. E. Hager	"	1919	30
Yoshida	Yoshida Yochien.	J. W. Frank	"	1910	27

(9) Miscellaneous

Kobe	Palmore Inst. Night.	Mr. J. S. Oxford	Co-ed	1886	1162
Hiroshima	Fraser Institute.	Nellie Bennett	Male		232

28. BOARD OF FOREIGN MISSIONS OF THE METHODIST
PROTESTANT CHURCH

(5) Middle School

Yokohama	Eiwa Jo Gakko.	Olive I. Hodges	Female	1881	278
Nagoya	Nagoya Chu Gakko.	Leigh Layman	Male	1906	800

(6) Elementary

Yokohama	Eiwa Jo Gakko.	G. Mallett	Female	1881	77
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(7) Kindergarten

Yokohama	Shields.	Gertrude Mallett	Co-ed	1908	45
Hamamatsu	Tokiwa.	Alice L. Coates	"	1906	70
Shizuoka	Saiyuri.	Gertrude Mallett	"	1921	45
Nagoya	Kakiwa.	M. E. Williams	"	1898	77
Nagoya	Shinsei.	" "	"	1918	51

(9) Miscellaneous

Yokohama	Night School.	Leigh Layman	Male	500
Yokkaichi	" "	E. I. Obee	"	30
			1911	

29. MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA *

(7) Kindergarten

Gifu	Meido.	Miss Archer	Co-ed	1915	42
Matsumoto	Holy Cross.	Miss Isaac	"	1913	23
Nagoya	Ryugo.	Miss Young	"	1899	57
"	Habashita.	" "	"	1909	51
"	Oike-cho.	" "	"	1914	41
Tahara	Mikawa.	Mr. K. Onishi	"	1918	15
Toyohashi	Sayuri.	Miss Bowman	"		24

33. NIPPON SEI KO KWAI *

(1) Theological and Bible Training

Tokyo	Ikebukuro Seiko-kwai	Rev. T. K.			
	Shin Gakuin.	Ochiai	Male	1911	17

(7) Kindergarten

Kubashiri	Hokkaido.	Rev. K. Hayashi	Co-ed		50
Kushiro	Hokkaido.	Rev. K. Yashiro	"		50
Fukushima	Se-ai.	Rev. S. Maekawa	"	1919	40
Odawara	Odawara.	Mrs. Seki	Co-ed	1917	35
Osaka	Tennoji, St. John's.				18
Shimodate	Yonen-en.	Miss Kiyo Maki	"	1912	36
Tokyo	Minami Senju,	Mr. S.			
	Hoiku-en.	Yamaguchi	"	1916	87
Wakamatsu	Sei-ai.	Rev. J. C. McKim	"	1907	39

35. ORIENTAL MISSIONARY SOCIETY

(1) Theological and Bible Training

Tokyo	Kashiwagi Bible	E. A.			
	Training Institute.	Kilbourne	Co-ed	1901	39

* Figures for 1920.

37. DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN AMERICA *

(1) Theological and Bible Training

Sendai	Aoba Jo Gakuin Tr. Miss Verbeck	Female		1
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(2) University and College

Tokyo	Rikkyo Gakuin.	C. S. Reifsnider	Male	1874	436
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(3) Normal Training

Omiya	Aishi Haha Training.	Miss E. F. Upton	Female	1918	6
Sendai	Aoba Jo Gakuin.	Miss Verbeck	"	1913	12

(4) Industrial and Art

Tokyo	Saiho Kyoshu.	Rev. T.			
	Kwai.	Minagawa	Female	1921	11
Maebashi	Saiho Gakkwai.	Miss Wright	"		10
Aomori	Fuzoku Saiho.	Miss Hittle	"		80
Hirosaki	Joshi Saiho.	Miss Hittle	"		120
Osaka	Kawaguchi Shogyo.	Rev. T. Naide	Male	1907	120
Kyoto	Heian Koto Saiho.	K. Hayakawa	Female	1892	60
Kyoto	Saiho Kyojusho.	J. J. Chapman	"	1922	10

(5) Middle School

Tokyo	Tsukji,				
	Rikkyo Gakuin.	J. S. Motoda	Male	1874	800
Tokyo	Tsukiji, St. Margaret's.	C. G. Haywood	Female	1877	464
Kyoto	Heian Koto Jo.	K. Hayakawa	"	1892	351

(6) Elementary

Fukushima	Fukushima				
	Ei-Gakkwai.	K. Nishimura	Male		30

(7) Kindergarten

Akita	Gaylord Hart	Miss			
	Mitchell Mem.	Humphreys	Co-ed		50
Aomori	St. Mary's Yugikwai.	Miss Dixon	"		30
Fukushima	Sei-ai Yochien.	K. Nishimura	"		32

* Figures for 1920.

			Co-ed	
Hachioji	Hachioji Yochien.			40
Hachinohe	Yochikai.	Miss Dixon	"	40
Kawaguchi	Aishi.	Miss Upton	"	30
Kusatsu	Seiai.	Miss Cernwall-Legh	"	11
Kumagaya	Kumagaya.	Miss Upton	"	45
Hatsukari	Yochien.	Rev. M. Tai	"	40
Mito	Seikokwai.		"	20
Morioka	Nio Yochien.	Miss Dixon	"	37
Nikko	Airin "	Miss Mann	"	45
Nikko	Shimodate.	"	"	50
Odate	O late Yochien.	S. H. Nichols	"	40
Omiya	Aishi "	Miss Upton	"	30
Omiya	Shinai "	Rev. P. K. Goto	"	70
Omiya	Aishi "	Miss Upton	"	40
Omiya	Urawa "	"	"	40
Sukigawa	Futaba "	Miss Bristowe	"	25
Sendai	Aoba Hon-en.	Miss Verbeck	"	40
Sendai	Aoba Bun-en.	"	"	30
Tokyo	Nishi Okubo.	"	"	50
Utsunomiya	Airin Yo-en.		"	50
Wakamatsu	Sei-ai	K. Nishimura	"	16
Yamagata	Kasumi Yochien.			32
Yumoto	Yumoto "	Miss Bristowe	"	30
"	Senju Hoiku-en.	"	"	92
Kanazawa	Fu'aba.	Mrs. P. A. Smith	"	1912 40
Koriyama	St. Johns.	Miss Ambler	"	1913 45
Kyoto	St. Mary's.	"	"	1911 59
"	St. John's.	"	"	1910 48
"	St. Agnes.	Miss Disbrow	"	1915 30
"	Maezuru.	Rev. M. Murata	"	1911 60
Osaka	Momoyama.	Miss L. Bull	"	1916 47
Otsu	Seishin.	Miss Ambler	"	1912 27
Nara	Sakurai, Ikusei.	Rev. M. Hoyo	"	1915 45
Obama	St. Luke's.	Rev. M. Yamada	"	45
Tsu	St. James.	Rev. I. Dooman	"	1911 26
Ueno, Miye	Seiko.	Rev. M. Okumoto	"	1914 60

(9) Miscellaneous

Fukui	Eigo Gakko.	Rev. P. A. Smith	Ma'e	30
Fukui	Airin Yagakko.	Mr. J. Kobayashi	"	90
Nara	Eigo Gakko.	D. Yoshimura	"	30
Tsu	St. James.	Rev. I. Dooman	"	15

38. BOARD OF FOREIGN MISSIONS OF
THE PRESBYTERIAN CHURCH

(1) Theological and Bible Training

Tokyo	Meiji Gakuin, (PN., RCA. NKK.)	Dr. K. Ibuka	Male	1877 15
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Osaka	Sumiyoshi				
	Shin Gakuin.	G. W. Fulton	Male	1903	16
Tokyo	Tokyo Shin				
	Gakusha (NKK).	Rev. M. Uemura	"	1904	20

(2) University and College

Tokyo	Meiji Gakuin.	Rev. S. Tsuru	"	1880	135
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(5) Middle School

Tokyo	Meiji Gakuin.	I. Mizuashi	"	1875	716
Tokyo	Joshi Gakuin.	Miss M. Mitani	Female	1890	335
Sapporo	Hokusei Jo.	F. E. Davidson	"	1887	250
Kanazawa	Hokuriku Jo.	Mr. S. Nakagawa	"	1885	250
Osaka	Wilmina Jo.	Mrs. R. P. Gorbald	"	1884	318
Shimonoseki	Baiko Jo Gakuin.	Miss J. A.			
	(PN. RCA).	Pieters	Female	1914	236

(7) Kindergarten

Kyoto	Marguerite Ayres.	Mrs. H. Brokaw	Co-ed	1892	66
"	Nishijin.	" " "	"	1891	72
Kanazawa	Hokuriku Fuzoku.	Miss J. M. Johnstone	"	1885	77
Osaka	Kaikwa.	Mrs. G. W. Fulton	"	1914	90
"	Namba.	" " "	"	1911	15
Otaru	Rose.	C. H. McCrory	Co-ed	1897	71
Takaoka	Fuzoku.	J. M. Johnstone	"	1913	70
Tsu	Miller	J. G. Dunlop	"	1910	85
"	Bezai-machi	" " "	"	1916	
Tokyo	Keimo	Mrs. Hannaford	"	1904	
"	Chihon	Mrs. T. M.			102
		Mac Nair	"	1899	
Yamaguchi	Myojo	Miss A. L. Wells	"	1894	67

(9) Miscellaneous

Tokyo	Keimo Sho Gakko.	Mrs. Hannaford	Co-ed	1880	43
"	Deaf-Oral (Union).	Mrs. Reischauer	"	1920	37

39. FOREIGN MISSIONS OF THE PRESBYTERIAN
CHURCH IN THE UNITED STATES SOUTH

(1) Theological and Bible Training

Kobe	Kobe Theological.	Rev. S. P. Fulton	Male		16
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(4) Industrial and Art

Kochi	Carrie McMillan Home.	Miss Annie Dowd	Female 1905	54
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(5) Middle School

Nagoya	Kinjo Jo Gakko.	L. C. M. Smythe	Female 1889	212
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(7) Kindergarten

Gifu	Misono.	E. O. Buchanan	Co-ed	1918	50
Kobe	Ninomiya.	Mrs. S. P. Fulton	"	1911	00
"	Nunobiki.	Mrs. H. W. Myers	"	1910	40
Nagoya	Myojo.	L. G. Kirtland	"	1913	70
"	Shimizu.	Mrs. Smythe	"	1917	42
Okazaki	Airin.	Mrs. Fulton	"	1914	24
Toyohashi	Asahi.	Mrs. Cumming	"		32
Takamatsu	Mikuni.	M. J. Atkinson	"	1916	40

41. REFORMED CHURCH IN AMERICA

(1) Theological and Bible Training

Tokyo	Meiji Gakuin Theol. (See 38).
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(2) University and College

Tokyo	Meiji Gakuin, (See No. 38).
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(5) Middle School

Tokyo	Meiji Gakuin, (See 38).				
Nagasaki	Tozan Gakuin.	D. C. Ruigh	Male	1887	367
Yokohama	Ferris Seminary.	E. S. Booth	Female	1870	519
Shimonoseki	Baiko Jo Gakko, (See No. 38).				

42. REFORMED CHURCH IN THE UNITED STATES

(1) Theological and Bible Training

Sendai	Sendai Theol.	D. B. Schneder	Male	1886	12
"	Miyagi Girls' Bible.	A. K. Faust	Female	1916	15

(2) University and College

Sendai	Tohoku Gakuin Coll.	D. B. Schneder	Male	1892	128
"	Miyagi Girls' Higher.	A. K. Faust	Female	1915	96

(5) Middle School

Sendai	Tohoku Gakuin.	D. B. Schneder	Male	1895	569
"	Miyagi Jo Gakko.	A. K. Faust	Female	1886	215

(7) Kindergarten

Sendai	Seiai.	D. B. Schneder	Co ed	1921	13
Yamagata	Chitose Yochien.	Mrs. Kriete	Co-ed	1916	29
Fukushima	Mihara	Rev. Takano			
	"	Dairyu	"	1915	24
Saitama	Iwatsuki	Mr. Yoshida Ito	"	1917	22
Iwate	Hizume	Mr. Sabanai Keizo	"	1920	27

43. RUSSIAN ORTHODOX CHURCH

(1) Theological and Bible Training

Tokyo	Joshi Shin Gakko.	Bishop Tikhmiroff	Female	1879	10
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46. SOUTHERN BAPTIST CONVENTION

(2) University and College

Fukuoka	Seinan Gakuin Koto.	G. W. Bou'din	Male	1921	45
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(5) Middle School

Fukuoka	Seinan Gakuin.	G. W. Bouldin	Male	1916	320
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(7) Kindergarten

Fukuoka	Fukuoka Yochien.				200
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48. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS *

(5) Middle School

Kobe	Shoin Koto Jo.	Mr. Asano	Female	1892	187
Tokyo	Koran Jo.	Mr. M. Nagahashi	"	1888	220

* Figures for 1920.

(7) Kindergarten

Kobe	Shimo Gion-cho.	Miss Parker	Co-ed	1910	48
Tokyo	Sanko-cho church.	Rev. C. N. Yoshizawa	"	1918	10

50. FOREIGN MISSIONARY SOCIETY OF THE UNITED BRETHREN IN CHRIST

(7) Kindergarten

Matsudo	Chiba-ken, Matsudo.	Mrs. Hayes	Co-ed	1920	20
Noda	Chiba-ken, Dobo.	" "	"	1921	30
Otsu	Shiga-ken, Aiko.	Mrs. Knipp	"	1918	25
Otsu	Shiga-ken, Seiai.	" "	"	1916	35
Tokyo	Harajuku Dobo.	Mrs. Hayes	"	1920	25
Tokyo	Shibuya	" "	"	1912	50

(9) Miscellaneous

Otsu	Shiga-ken Student Dormitory.	Rev. K. Yabe	Male	1920	13
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51. UNITED CHRISTIAN MISSIONARY SOCIETY *

(1) Theological and Training

Tokyo	Sei Gakuin.	R. D. McCoy	Male	1903	13
Tokyo	Joshi Sei Gakuin,	Miss B. Clawson	Female	1904	3

(5) Middle School

Tokyo	Sei Gakuin Middle.	Rev. R. D. McCoy	Male	1906	192
Tokyo	Joshi Sei Gakuin.	Miss B. Clawson	Female	1908	139

(7) Kindergarten

Osaka	Tennoji	Miss Jessie Asbury	Co-ed	1913	72
Osaka	Kizugawa.	" " "	"	1914	50
Tokyo	Matsugae.	Miss Ada Scott	"	1907	50
Tokyo	Fuzoku.	Mrs. R. D. McCoy	"	1912	70

* Figures for 1920.

(9) Miscellaneous

Osaka	Night School.	C. E. Robinson	Male	1913	383
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54. WOMANS UNION MISSIONARY SOCIETY OF AMERICA

(1) Theological and Bible Training

Yokohama	Kyoritsu Joshi Shin Gakko.	Miss Pra't	Female	1900	35
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(5) Middle School

Yokohama	Kyoritsu Jo Gakko	Miss Pratt	Female	1871	215
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55. YOTSUYA MISSION

(7) Kindergarten

Tokyo	Aiko Yochien.	Rev. W. E. Cunningham	Co-ed	1917	40
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56. YOUNG MEN'S CHRISTIAN ASSOCIATION

(3) Normal Training

Tokyo	Japanese YMCA. Physical Training Inst.	F. H. Brown	Male	1921	14
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(5) Middle Schools

Kobe	YMCA. Middle School.	Mr. R. Okumura	Male	250
Nagasaki	" " " "	W. R. F. Stier	"	100
Osaka	" " " "	G. C. Converse	"	450
Tokyo	" " " "	S. Nagai	"	150

(9) Miscellaneous

Kanazawa	Koto Gakko Hostel		Male	
Kyoto	Imperial Univ. "	H. H. Grafton.	"	
"	Kyoto Medical Coll Hostel	H. H. Grafton.	"	
"	Koto Gakko	" " "	"	
"	Commercial Hostel	" " "	"	
Kobe	Higher	Mr. G. C.		
	Commercial Hostel	Converse	Male	

Kumamoto	Koto Gakko	"			
Okayama	"	"			
Osaka	Higher Technical	"	Mr. G. C.		
			Converse	"	
Otaru	Higher Com.	"			
Sapporo	Imperial Univ.	"			
Sendai	"	"			
Tokyo	Keio Univ.	"	Mr. A. Jorgensen	"	
"	Waseda Univ.	"	"	"	"
"	Imperial Univ.	"	"	"	"
"	Higher Com.	"	"	"	"
Dairen,					
Manchuria	Night School		Mr. R. L. Durgin	"	130
Jinsen, Korea	"	"	S. Kiyokawa	"	60
Kyoto	"	"	H. H. Grafton	"	473
Kobe	"	"	K. Okumura	"	1083
Moji	"	"	K. Kawakara	"	75
Nagasaki	"	"	W. R. F. Stier	"	201
Nagoya	"	"	G. E. Trueman	"	196
Okayama	"	"	"	"	79
Osaka	"	"	G. C. Converse	"	2089
Sendai	"	"	M. Horiuchi	"	125
Seoul, Korea	"	"	S. Niwa	"	192
Taihoku,					
Formosa	"	"	H. Sakurai	"	80
Tokyo	"	"	S. Nagai	"	639
Yokohama	"	"	M. Omura	"	314

CHRISTIAN SCHOOLS IN FORMOSA

59. BOARD OF FOREIGN MISSIONS PRESBYTERIAN CHURCH IN CANADA

(Statistics not received)

60. FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND

(1) Theological and Bible Training

Tainan	Presbyterian	Rev. D. Ferguson		
	Theological College		Male	24
Tainan	Bible Woman's	Miss Barnett		
	Training		Female 1895	30

(5) Middle School

Tainan	Presbyterian	Rev. A. B.		
	Middle School	Neilson	Male 1885	184
Shinro	Girls' School Middle		Female 1887	164

(6) Elementary

Tainan	Presbyterian	Rev. A. B.				
	Elementary *	Nielson	Male	1885	198	
Taichow	" "	" "	" "	1885	120	
Taichow	" "	Miss Livingston	Female	1917	20	

* Figures for 1920.

SUMMARY OF CHRISTIAN SCHOOLS IN JAPAN

A detailed report of such schools as have reported will be found under the section on Christian Schools, showing class and number of such schools under each Mission reporting. That report is not complete, and consequently this summary cannot be complete. But of those reporting, the following figures will be of interest. (Formosa not included).

	Grade of School	No. of	
		Schools	Enrolment
1.	Theological and Bible Training for both Men and Women	31	568
2.	University and College, for Men and Women	15	3,196
3.	Normal Training (mostly Kindergarten and Physical)	8	135
4.	Industrial and Art	11	901
5.	Middle Schools, for Men and Women...	59	19,545
6.	Elementary Schools	6	892
7.	Kindergartens, Co-ed.	221	9,990
8.	Blind Schools, Both Sexes	1	15
9.	Miscellaneous. English Night, Hostels..	43	10,186
Totals		395	45,428

KOREAN MISSIONARY DIRECTORY

January, 1922

Compiled by R. C. COEN, Seoul

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KOREA MISSIONARY DIRECTORY

January, 1922

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LIST OF MISSIONS AND KINDRED SOCIETIES

With names of Secretaries on Field.

- Au. P.— Presbyterian Church in Australia (Victoria) Rev. J. N McKenzie.
- B. F. B. S.— British and Foreign Bible Society, Mr. Hugh Miller.
- C. L. S.— Christian Literature Society of Korea, Mr. G. Bonwick.
- C. P.— Canadian Presbyterian Church, Rev. E. J. O. Fraser.
- E. C. M.— English Church Mission (S. P. G.), Rev. C. H. N. Hodges.
- M. E. F. B.— Methodist Episcopal Church, Rev. D. A. Bunker.
- M. E. S.— Methodist Episcopal Church, South, Rev. J. W. Hitch.
- O. M. S.— Oriental Missionary Society, Rev. J. Orkney.
- P. N.— Presbyterian Church in U. S. A., Rev. C. A. Clark, D. D.
- P. S.— Presbyterian Church in U. S., South, Rev. J. D. Cumming.
- R. C.— Roman Catholic, Père M. P. B. Villemot.
- R. O. C.— Russian Orthodox, Rev. Father Feodosi.
- S. A.— Salvation Army, Staff-Captain G. Palmer.
- S. D. A.— Seventh Day Adventist, Mr. L. I. Bowers.
- Y. M. C. A. A.—Young Men's Christian Association (American) Mr. F. M. Brockman.

ALPHABETICAL LIST

The order is as follows:—Name; year of arrival in Korea;
initials of Missionary Society; address. (A) = Absent.

A

- Adams, Rev. J. E., D. D., & W., 1894, P. N., Taiku. (A).
Adams, Rev. E., & W., 1921, P. N., Chairyung.
Akerholm, Mrs. Ensign E., 1912, S. A. Seoul. (A).
Alexander, Miss M. L., 1911, Au. P., Fusanchin.
Allen, Rev. A. W., 1913, Au. P., Chinju.
Ame-di, Rev. C. C., & W., 1919, M. E. F. B., Kongju.
Anderson, A. G., M. D., & W., 1911, M. E. F. B., Pyengyang.
Anderson, Rev. E. W., M. D., & W., 1914, M. E. S., Chulwon. (A).
Anderson, Miss H. W., 1918, P. N., Pyengyang. (A).
Anderson, Rev. L. P., & W., 1914, M. E. S., Songdo.
Anderson, Miss N., 1912, M. E. F. B., Pyengyang.
Anderson, Rev. W. J., & W., 1917, P. N., Andong.
Andrews, Mr. T., & W., 1921, M. E., Seoul.
Appenzeller, Miss A. R., 1915, M. E. F. B., Seoul.
Appenzeller, Rev. H. D., & W., 1917, M. E. F. B., Seoul.
Arnold, Rev. E. H., 1915, E. C. M., Seoul.
Auer, Bro. G., R. C., Seoul.
Austin, Miss L., 1912, P. S., Chunji.
Avison, Dr. D. B., & W., 1921, N. P., Syenchun.
Avison, O. R., M. D., & W., 1893, P. N., Seoul.
Avison, D. B., M. D., & W., 1921, P. N., Syenchun.

B

- Bain, Miss M., 1921, P. S., Mokpo.
Bainger, Rev. M., 1921, R. C., Seoul.
Bair, Miss B. R., 1913, M. F. F. B., Haiju.
Baird, Rev. W. M., D. D., & W., 1890, P. N., Pyengyang.
Barbara, Lay-sister, 1911, E. C. M., Suwon.
Barker, Rev. A. H., & W., 1911, C. P., Yongjung.
Barlow, Miss J., 1912, M. E. F. B., Haiju.
Barnhart, Mr. B. P., & W., 1916, Y. M. C. A., Seoul. (A).
Battersby, Miss, Adjutant, 1920, S. A., Seoul.
Bauer, Bro. C., R. C., Seoul.
Becker, Rev. A. L., & W., 1903, M. E. F. B., Seoul.
Bell, Rev. E., D. D., 1896, P. S., Kwangju. (A).
Bergman, Miss A. L., 1921, N. P., Pyengyang.
Bergman, Miss G. O., 1915, P. N., Taiku.

- Bermond, Père J. M., R. C., Masanpo.
 Bernheisel, Rev. C. F., & W., 1900, P. N., Pyengyang. (A).
 Bernstein, Ensign A., & W., 1915, S. A., Taiku.
 Best, Miss M., 1897, P. N., Pyengyang.
 Biggar, Miss M. L., 1910, P. S., Soonchun.
 Bigger, J. D., M. D., & W., 1911, P. N., Pyengyang.
 Billings, Rev. B. W., & W., 1908, M. E. F. B., Seoul. (A).
 Black, Miss E., 1919, O. M. S., Milyang.
 Blair, Rev. H. E., & W., 1904, P. N., Taiku. (A).
 Blair, Rev. W. N., D. D., & W., 1901, P. N., Pyengyang.
 Bodin, Père J., R. C., Seoul (A).
 Bonwick, Mr. G., & W., 1908, C. L. S. Seoul. (A).
 Boots, Dr. J. G., & W., 1921, P. N., Seoul.
 Bouillon, Père C., R. C., Eumchook.
 Bowers, Mr. L. I., & W., 1917, S. D. A., Seoul.
 Boyce, Miss F., 1920, Seoul.
 Boyer, Rev. E. T., 1921, P. S., Chunju.
 Brannan, Rev. L. C., & W., 1910, M. E. S., Wonsan.
 Bray, Miss L., 1921, M. S., Songdo.
 Breher, Rev. Dr. T., 1921, R. C., Yongjurg.
 Bridle, Rev. G. A., 1897, E. C. M., Suwon. (A).
 Briggs, Rev. C., & W., 1921, O. M. S., Seoul.
 Brockman, Mr. F. M., & W., 1905, Y. M. C. A. A., Seoul.
 Brokenshire, Lieut. (Miss) V., 1921, S. A., Seoul.
 Brownlee, Miss C., 1913, M. E. F. B., Seoul.
 Bruen, Rev. H. M., & W., 1899, P. N., Taiku.
 Buckland, Miss S., 1908, P. S., Chunju.
 Buie, Miss H., 1909, M. E. S., Wonsan.
 Bull, Rev. W. F., & W., 1899, P. S., Kunsan.
 Bunke, Rev. D. A., & W., 1886, M. E. F. B., Seoul.
 Burdick, Rev. G. M., 1903, M. E. F. B., Yengbyen.
 Butterfield, Miss M., 1920, M. E. S., Songdo.
 Butterfield, Pastor C. L., & W., 1908, S. D. A., Seoul.
 Butts, Miss A. M., 1907, P. N., Pyengyang.

C

- Cable, Rev. E. M., D. D., & W., 1899, M. E. F. B., Seoul.
 Cadars, Père J. F., R. C., Chunju.
 Campbell, Rev. A., & W., 1916, P. N., Kangkei.
 Campbell, Miss A. M., 1911, Au. P., Chinju.
 Campbell, Mr. E. L., & W., 1913, P. N., Syenchun. (A).
 Carter, Rev. T. J., & W., 1919, M. E. S., Songdo.
 Cas, Miss G. A., 1916, C. P., Yongju.
 Cate, Dr. W. R., & W., 1921, M. S., Songdo.
 Cecil, Sister, 1907, E. C. M., Seoul. (A).
 Chabo, Père J. F. G., R. C., Yongsan.
 Chaffin, Mrs. A., 1913, M. E. F. B., Seoul.
 Chargeboeuf, Père E., R. C., Taiku.
 Cheesman, Ensign, & W., 1921, S. A., Seoul.
 Chizalle, Père P., R. C., Wonju.
 Church, Miss M. E., 1915, M. E. F. B., Seoul.
 Clark, Rev. C. A., D. D., & W., 1902, P. N., Seoul.

- Clark, Rev. W. M., & W., 1909, P. S., Chunju.
 Clerke, Miss F. L., 1910, Au. P., Kuchai g. (A).
 Cocke, Miss M., 1921, M. S., Songdo.
 Coen, Rev. R. C., & W., 1918, P. N., Seoul.
 Constance, Sister Irene, 1908, E. C. M., Seoul.
 Coij, Rev. R. T., & W., 1909, P. S., Soonchun.
 Colton, Miss S. A., 1911, P. S., Chunju.
 Cook, Rev. W. T., & W., 1908, P. N., Pingking, Manchuria.
 Cooper, Rev. A. C., 1908, E. C. M., Suwon.
 Cooper, Ensign H., & W., S. A., 1921, Seoul.
 Cooper, Miss K., 1908, M. E. S., Wonsan.
 Coult, Miss F. J., 1921, Pyengyang.
 Covington, Miss H., 1917, P. N., Syenchun.
 Cram, Rev. W. G., D. D., & W., 1902, M. E. S., Songdo.
 Crane, Rev. J. C., & W., 1913, P. S., Soonchun.
 Crane, Miss Janet, 1920, P. S., Chunju.
 Crothers, Rev. J. Y., & W., 1909, P. N., Andong.
 Cumming, Rev. J. D., 1918, P. S., Mokpo.
 Cunningham, Rev. F. W., & W., 1913, Au. P., Chinju.
 Curlier, Père J. J. L., R. C., Anak.
 Currie, Miss C., 1921, C. P., Hamheung.
 Cutler, Miss M. M., M. D., 1892, M. E. F. B., Pyengyang.

D

- D'Avernas, Rev. I., R. C., Seoul.
 D'Avernas, Rev. K., R. C., Yongjung.
 Davies, Miss E. J., M. D., 1918, Au. P., Chinju.
 Davies, Miss M. S., 1910, Au. P., Fusanchin. (A).
 Davis, Miss M. V., 1921, Soonchun.
 Deal, Mr. H. C., & W., 1921, M. S. Songdo.
 Dean, Miss L., 1916, P. N., Chungju.
 Delmarter, Miss J., 1919, P. N., Seoul.
 De Camp, Rev. A. F., & W., 1910, P. N., Seoul.
 De Haas, Miss M., 1921, P. S., Kwangju.
 Demange, Rt. Rev. Bishop F., R. C., Taiku.
 Deming, Rev. C. S., S. T. D., & W. 1905, M. E. F. B., Seoul.
 Deneux, Père S. A. J., R. C., Chemulpo.
 Devred, Père E. J., R. C., Seoul.
 Dicken, Miss E. M., 1920, M. E. F. B., Pyengyang.
 Dillingham, Miss G. L., 1911, M. E. F. B., Pyengyang.
 Dodson, Miss M. L., 1912, P. S., Kwangju.
 Dodson, Rev. S. K., 1912, P. S., Kwangju.
 Doriss, Miss A. S., 1903, P. N., Pyengyang.
 Drake, Rev. H. J., 1897, E. C. M., Seoul.
 Duce, Capt. Miss M., 1920, S. A., Seoul.
 Depuy, Miss L., 1912, P. S., Kunsan.
 Dye, Mr. L. B., & W., 1921, S. D. A., Seoul.

E

Eckhardt, Rev. A., R. C. Wonsan.
 Edgerton, Miss F., 1918, P. N., Syenchun.
 Edith Helena, Sister, 1907, E. C. M., Seoul.
 Edwards, Miss L., 1908, M. E. S., Seoul.
 Elrington, Miss B., 1907, E. C. M., Taiku.
 Engel, Rev. G., & W., 1900, Au. P., Pyengyang.
 Erdman, Rev. W. C., & W., 1906, P. N., Taiku.
 Eriksson, Ensign (Miss), I., 1914, S. A., Seoul.
 Erwin, Miss C., 1905, M. E. S., Chulwon.
 Esteb, Miss K. M., 1915, P. N., Seoul.
 Estey, Miss E. M., 1900, M. E. F. B., Yangbyen.
 Eversole, Rev. F. M., & W., 1912, Chinju.

F

Faith, Sister, 1920, E. C. M., Seoul.
 Fangauer, Bro. P. B., R. C., Seoul.
 Feodosi, Rev. Father, R. O. 917, Seoul.
 Ferrand, Père, P. C., R. C., Taiku.
 Fingland, Miss M., 1918, C. P., Hamheung.
 Fisher, Mr. J. E., & W., 1919, M. E. F. B., Seoul.
 Fletcher, A. G., M. D., & W., 1909, P. N., Taiku.
 Flotzinger, Bro. J., Wonsan.
 Follwell, Mrs. E. D. ? 1897, M. N., Pyengyang.
 Foote, Rev. W. R., & W., 1898, C. P., Hoiryung.
 Fox, Miss M., 1920, C. P., Hoiryung.
 Fra-er, Rev. E. J. O., & W., 1914, C. P. Yongjung.
 Frey, Miss L. E., 1893, M. E. F. B., Seoul. (A).
 Furry, Miss A., 1921, M. S., Songdo.

G

Gale, Rev. J. S., D. D., & W., 1892, P. N., Seoul.
 Gamble, Rev. F. K., & W., M. N., Seoul.
 Gay, Capt. H., & W., 1910, S. A., Chungju.
 Genso, Mr. J. F., & W., 1908, P. N., Seoul.
 Gerdine, Rev. J. L., & W., 1902, M. E. S., Seoul.
 Gernet, Bro. P., 1921, R. C., Seoul.
 Gittins, Miss A., 1917, Pyengyang.
 Gombert, Père J. M. E., R. C., Pooyun.
 Gombest, Père A., R. C., Ansong.
 Graham, Miss E. I., 1907, P. S., Kwangju.
 Graham, Miss A., 1913, M. E. S., Songdo.
 Grahmer, Bro. J., R. C., Seoul.
 Gray, Miss A. J., 1921, P. S., Kunsan.
 Gray, Miss E., 1916, M. E. S., Seoul. (A).
 Gregg, Mr. G. A., 1906, Y. M. C. A. A., Seoul.
 Green, Miss Willie B., 1920, P. S., Kunsan.

Greer, Miss A. L., 1912, P. S., Soonchun.
 Grierson, Rev. R., M. D., & W., 1898, C. P., Songjin.
 Grimes, Miss E. B., 1919, P. N., Taiku.
 Grosjean, Miss V. C., 1907, E. C. M., Seoul.
 Grove, Miss N. L., 1919, M. E. F. B., Seoul.
 Guinand, Père P. J., R. C., Yongsan.

H

Haines, Rev. P., & W., 1920, O. M. S., Seoul.
 Hall, Miss A. B., 1921, M. N., Seoul.
 Hall, Mrs. R. S., M. D., 1890, M. E. F. B., Seoul.
 Hamilton, Rev. F. E., & W., 1919, P. N., Pyengyang.
 Hankins, Miss I., 1911, M. E. S., Songdo.
 Hanson, Miss A. J., 1921, P. S., Choonchun.
 Hanson, Miss M. L., 1918, P. N., Andong.
 Hardie, Miss E., 1913, M. E. S., Seoul.
 Hardie, Rev. R. A., M. D., & W., M. E. S., Seoul.
 Harrison, Rev. W. B., & W., 1896, P. S., Kunsan.
 Hartmann, Bro. G., R. C., Seoul.
 Hartness, Miss M., 1918, P. N., Seoul.
 Hatch, Miss H., 1920, M. E. F. B., Kongju.
 Hauser, Bro. B., R. C., Seoul.
 Harvey, Mrs. A. S., 1917, P. N., Chairyung.
 Haynes, Miss E. I., 1906, P. N., Pyengyang.
 Heanig, Miss H. A., 1910, M. E. F. B., Seoul. (A).
 Helen Constance, Sister, 1920, E. C. M., Seoul.
 Helstrom, Miss H., 1909, P. N., Kangkei.
 Henderson, Rev. H. H., & W., 1918, P. N., Taiku.
 Henderson, Rev. L. P., & W., 1920, P. N., Hingking, Manchuria.
 Hess, Miss M., 1913, M. E. F. B., Chemulpo.
 Hewlett, Rev. G. E., 1909, E. C. M., Chinchun.
 Hewson, Miss G., 1920, P. S., Kwangju.
 Hibben, Miss X. J., 1920, S. D. A., Seoul.
 Hiemer, Rev. C., R. C., Seoul,—Yongjung.
 Hill, Staff-Capt. A. W., & W., 1910, S. A. Seoul.
 Hill, Rev. H. J., & W., 1917, P. N., Pyengyang.
 Hill, L. P., M. D., & W., 1917, M. E. S., Choonchun.
 Hillman, Miss M. R., 1900, M. E. F. B., Chemulpo. (A).
 Hirst, J. W., M. D., & W., 1904, P. N., Seoul.
 Hinch, Rev. J. W., & W., 1907, M. E. S., Seoul. (A).
 Hobbs, Mr. T., & W., 1910, B. F. B. S., Seoul.
 Hocking, Miss D., 1916, Au. P., Kyumasan.
 Hodges, Rev. C. H. N., 1911, E. C. M., Chemulpo.
 Hoffman, Rev. C. S., & W., P. N., Kangkei.
 Hoins, Bro. H., R. C., Wonsan.
 Holdercroft, Rev. J. G., & W., 1909, P. N., Pyengyang. (A).
 Hopkirk, Dr. C. C., & W., 1921, P. N., Seoul.
 Hopper, Rev. J., & W., 1920, P. S., Mokpo.
 Hughes, Miss F., 1921, P. S., Mokpo.
 Hulbert, Miss J. C., 1914, M. E. F. B., Seoul. (A).

Hunt, Rev. W. B., & W., 1897, P. N., Chairyung.
 Hunt, Rev. C., 1915, E. C. M., Seoul.

I

Ingerson, Miss V. F., 1916, P. N., Syenchun.
 Isabel, Sister, 1901, E. C. M., Suwon.

J

Jackson, Miss C. U., 1911, M. E. S., Choonchun.
 Jangey, Père J. M. A., R. C., Wonju.
 Jenkins, Rev. H. W., & W., 1921, M. S., Harbin.
 Johnson, Miss O. C., 1921, P. N., Chungju.

K

Kerr, Miss E., 1921, A. P., Chinju.
 Kerr, Rev. W. C., & W., 1907, P. N., Seoul.
 Kestler, Miss E. E., 1905, P. S., Chunji.
 Kleinpeter, Père J., R. C., Seoul.
 Krempff, Père H. J. M., R. C., Tangchin.
 Klose, Mr. J. C., & W., 1918, S. D. A., Seoul.
 Knox, Miss H., 1919, P. S., Kwangju.
 Knox, Rev. R., & W., 1907, P. S., Kwangju.
 Koons, Rev. E. W., & W., 1903, P. N., Seoul. (A).
 Kugelgen, Rev. C., R. C., Yongjung.

L

Lacrouts, Père M., R. C., Chunju.
 Lacy, Rev. J. V., & W., 1919, M. E. F. B., Seoul.
 Lampe, Rev. H. W., D. D., & W., 1908, P. N., Syenchun.
 Laing, Miss C. J., 1913, A. P., Chinju.
 Larribeau, Père A. J., R. C., Seoul.
 Lassen, Mr. L., 1913, O. M. S., Seoul.
 Lathrop, Miss L. O., 1912, P. S., Kunsan.
 Lawrence, Rev. G., 1915, E. C. M., Seoul.
 Lawrence, Miss E., 1920, P. N., Seoul.
 Laws, A. F., M. D., & W., 1897, E. C. M., Chinchun. (A).
 Leadingham, R. S., M. D., & W., 1912, P. S., Seoul. (A).
 Leary, Captain (Miss) N., 1921, S. A., Seoul.
 Lee, Rev. A., 1921, E. C. M., Chinchun.
 Lee, Pastor C. W., & W., 1920, S. D. A., Kyengsan.
 Lee, Pastor H. M., & W., 1917, S. D. A., Seoul.
 Le Gendre, Père L. G., R. C., Songdo.
 Le Mère, Père L. B., R. C., Pyengyang.
 Lewis, Miss E. A., 1891, Seoul.
 Linquist, Ensign (Miss) E., 1914, S. A., Seoul.

- Linton, Mr. W. A., 1912, P. S., Kunsan.
 Lord, Adjutant H. A., & W., 1910, S. A., Chunju. Hongsong.
 Lowder, Miss R., 1916, M. E. S., Songdo. (A).
 Lucas, Rev. A. E., & W., 1915, Seoul.
 Lucas, Père L. M. B., R. C., Kimjei.
 Ludlow, A. I., M. D., & W., 1911, P. N., Seoul.
 Lutz, Mr. D. N., & W., 1921, P. N., Pyengyang.
 Lyall, Rev. D. M., & W., 1909, Au. P., Kyumasan.

M

- Macague, Miss J. E., 1918, Au. P., Tongyeng.
 McA lis, Dr. J. A., & W., 1921, P. N., Seoul.
 McCallie, Rev. H. D., & W., 1907, P. S., Mokpo.
 McCaul, Mr. J. G., 1920, C. P., Wonsan.
 McCully, Miss A. E., 1909, C. P., Wonsan.
 McCully, Miss L. H., 1900, C. P., Wonsan.
 McCune, Rev. G. S., D. D., & W., 1905, P. N., Syenchun. (A).
 McCune, Miss K., 1908, P. N., Chairyung.
 McCutchen, Rev. L. O., & W., 1902, P. S., Chunju.
 McDonald, Rev. D. A., & W., 1912, C. P., Wonsan.
 McDonald, Rev. D. W., & W., 1914, C. P., Hamheung.
 McEachern, Miss E., 1913, C. P., Hamheung. (A).
 McEachern, Rev. J., 1912, P. S., Kunsan.
 McFarland, Rev. E. F., & W., 1904, P. N., Taiku. (A).
 McKee, Miss A. M., 1909, P. N., Chairyung.
 McKenzie, Rev. J. N., & W., 1910, Au. P., Fusanchin.
 McKenzie, Miss R., 1920, P. N., Andong.
 McKinnon, Miss M. J., 1915, C. P., Yongjung.
 McLaren, Rev. C. I., M. D., & W., 1911, Au. P., Chinju.
 McLellan, Miss Edna A., 1913, C. P., Hoiryung. (A).
 McMillan, Miss K., M. D., 1901, C. P., Hamheung.
 McMullin, Rev. R. M., & W., 1920, C. P., Hoiryung.
 McMurphy, Miss A., 1912, P. S., Mokpo.
 McMurrie, Mr. R., 1907, P. N., Pyengyang.
 McPhee, Miss I., 1911, Au. P., Kyumasan.
 McQueen, Miss A., 1909, P. S., Kwangju.
 McKae, Rev. D. M., & W., 1898, C. P., Hamheung.
 Macrea, Rev. F. J. L., & W., 1910, Au. P., Kyumasan.
 Malcomson, Dr. O. K., & W., 1921, P. N., Taiku.
 Mansfield, T. D., M. D., & W., 1910, C. P., Seoul.
 Marker, Miss J., 1905, M. E. F. B., Seoul.
 Martin, Miss J. A., 1908, P. S., Mokpo.
 Martin, Miss M., 1921, P. S., Kwangju.
 Martin, S. H., M. D., & W., 1915, C. P., Yongjung.
 Mauk, Miss V. H., 1921, M. S., Songdo.
 Maynor, Mrs. V. H., 1921, M. S., Seoul.
 Melizan, Père P. M. D., R. C., Chairyung.
 Menzies, Miss B., 1891, Au. P., Fusanchin.
 Metzger, Bro. M., R. C., Seoul.
 Mialon, Père J. L., R. C., Sursan.
 Müller, Miss E., 1918, M. E. F. B., Yengbyen.

Miller, Rev. E. H., & W., 1901, P. N., Seoul.
 Miller, Rev. F. S., & W., 1892, P. N., Chungju.
 Miller, Mr. H., & W., 1899, B. F. B. S., Seoul.
 Miller, Miss L. A., 1901, M. E. F. B., Chemulpo.
 Miller, Miss L. 1920, P. N., Kangkei.
 Miller, Miss Louise, 1921, P. S., Soonchun.
 Mingledorff, Rev. O. C., & W., 1919, M. E. S., Choonchun.
 Moffett, Rev. S. A., D. D., & W., 1889, P. N., Pyengyang.
 Moore, Rev. J. Z., D. D., & W., 1903, M. E. F. B., Pyengyang. (A).
 Moose, Rev. J. R., & W., M. S., Chulwa.
 Morris, Miss, 1921, M. N., Seoul.
 Morris, Rev. C. D., & W., 1900, M. E. F. B., Wonju.
 Mousset, Père J. F. G., R. C. Taiku.
 Mowry, Rev. E. M., & W., 1909, P. N., Pyengyang.
 Murphy, Rev. J. D., & W., 1921, P. S., Mokpo.
 Murray, Dr. (Miss) F. J., 1921, C. P., Yongjung.
 Mutel, Rt. Rev. Bishop G. C., R. C., Seoul.
 Myers, Miss M. P., 1906, M. E. S., Seoul.

N

Napier, Miss G., 1912, Au. P., Chinju.
 Nash, Mr. W. L., 1921, Y. M. C. A., Seoul.
 Nevi t, Miss E., 1919, Seoul.
 Newland, Rev. L. T., & W., 1911, P. S., Kwangju.
 Nichols, Miss L. E., 1906, M. E. S., Songdo.
 Niebauer, Rev. C. (Prior), R. C., Seoul.
 Nisbit, Rev. J. S., D. D., & W., 1907, P. S., Mokpo.
 Noble, Rev. W. A., Ph. D., & W., 1892, M. E. F. B., Pyengyang.
 Norton, Rev. A. H., M. D., & W., 1908, M. E. F. B., Haiju. (A).
 Noyes, Miss A. D., 1909, M. E. S., Wansan. (A).

O

Oberg, Pastor H. A., & W., 1910, S. D. A., Soonan.
 Oliver, Miss B., 1912, M. E. S., Wonsan.
 Olsson, Ensign (Miss) V., 1911, S. A., Seoul.
 Orkney, Rev. J., & W., 1919, O. M. S., Milyang.
 Ostermeier, Bro. E., R. C., Seoul.
 Oerman, Miss L. B., 1917, M. E. F. B., Chemulpo.
 Owen, Mrs. G. W., M. D., 1900, P. S., Kwangju. (A).
 Owens, Mr. H. T., & W., 1918, P. N., Seoul.

P

Paisley, Rev. J. I., & W., 1921, P. S., Kwangju.
 Palethorpe, Miss E. M., 1916, C. P., Yongjung.
 Palmer, Staff-capt. G., & W., S. A., Seoul.
 Parker, Mr. W. P., & W., 1912, P. S., Pyengyang.
 Patterson, J. B., M. D., & W., 1910, P. S., Kusan.

- Payne, Miss Z., 1920, M. E. F. B., Seoul.
 Perrin, Père P. F. L., R. C., Yongjung.
 Peschel, Père R. F. G., R. C., Fusanchin.
 Peynet, Père J. C., R. C., Taiku.
 Phillips, Rev. C. L., & W., 1910, P. N., Pyengyang. (A).
 Pieters, Rev. A. A., & W., 1895, P. N., Chairyung. (A).
 Poisnel, Père V. L., R. C., Seoul.
 Pollard, Miss H. E., 1911, P. N., Taiku.
 Polly, Père B. J. D. M., R. C., Sursin.
 Pope, Miss M., 1921, A. P., Chinju.
 Porthenay, Père J., R. C., Iksan.
 Poyaud, Père G. C., R. C., Wonsan.
 Preston, J. F., & W., 1903, P. S., Soonchun.
 Proctor, Rev. S. J., & W., 1913, C. P., Songjin.
 Pye, Miss O. F., 1911, M. E. F. B., Seoul.

R

- Randall, Mrs. P. G., 1918, M. E. S., Songdo.
 Rehrer, Miss J. M., 1918, P. N., Kangkei.
 Reid, W. T., M. D., & W., 1907, M. E. S., Songdo.
 Reiner, Miss E. M., 1916, P. N., Taiku.
 Reiner, Mr. R. O., & W., 1908, P. N., Pyengyang. (A).
 Renaud, Lieut. (Miss) I., 1921, S. A., Seoul.
 Reynolds, Mr. B., 1918, P. S., Chunju. (A).
 Reynolds, Rev. W. D., D. D., & W., 1892, P. S., Chunju.
 Rhodes, Rev. H. A., & W., 1908, P. N., Seoul.
 Riffel, Mr. J. E., & W., 1920, S. D. A., Soonan.
 Robb, Rev. A. F., & W., 1901, C. P., Hamheung.
 Robb, Miss J. B., 1903, C. P., Hamheung.
 Robbins, Miss H. P., 1902, M. E. F. B., Pyengyang. (A).
 Robert, Père A. P., R. C., Taiku.
 Roberts, Miss E., 1917, M. E. F. B., Seoul. (A).
 Roberts, Rev. S. L., & W., 1907, P. N., Pyengyang.
 Robertson, M. O., M. D., & W., 1915, P. S., Chunju. (A).
 Rogers, J. M., M. D., & W., 1917, P. S., Soonchun. (A).
 Rogers, Miss M. M., 1909, C. P., Songjun.
 Romer, Rev. A., R. C., Seoul.
 Rose, Miss A., 1921, C. P., Hoiryung.
 Rosenberger, Miss E. T., 1921, M. N., Seoul.
 Ross, Rev. A. R., & W., 1907, C. P., Songjin.
 Ross, Rev. Cyril, Ph. D., & W., 1897, P. N., Syenchun. (A).
 Ross, J. B., M. D., & W., 1901, M. E. S., Wonsan.
 Rouvelet, Père H. P., R. C., Kongju.
 Royce, Miss E., 1921, M. N., Ye gbyen.
 Russel, R. M. D., & W., 1908, S. D. A., Soonan.

S

- Salisbury, Adjutant H. J., & W., 1913, S. A., Chunju. (A).
 Salling, Ensign (Miss) M., 1914, S. A., Seoul. (A).

- Salmon, Miss B. C., 1915, M. E. F. B., Yengbyen. (A).
 Samuel, Miss J., 1902, P. N., Syenchun.
 Sarcet, Père H. J., R. C., Kangkyung.
 Sauer, Rt. Rev. B. (Abbot), R. C., Seoul.
 Sauer, Rev. C. A., & W., 1921, P. N., Yenbyen.
 Scharffenberg, Miss M. T., 1906, S. D. A., Seoul. (A).
 Schnell, Rev. S., R. C., Wonsan.
 Schrotter, Bro. J., R. C., Seoul.
 Schuster, Rev. V., R. C., Seoul.
 Scott, Miss H. M., 1908, S. D. A., Kyungsan.
 Scott, Miss S. M., 1916, Au. P., Kuchang.
 Scott, Rev. W., & W., 1914, C. P., Yongjung.
 Sharp, Mrs. R. A., 1900, M. E. F. B., Kongju.
 Scharpf, Miss H., 1907, M. E. F. B., Wonju.
 Shaw, Rev. W. E., & W., 1921, P. N., Pyengyang.
 Shearouse, Rev. C. F., & W., 1921, M. S., Wonsan.
 Shepping, Miss E. J., 1912, P. S., Kwangju.
 Shields, Miss E. L., 1899, P. N., Seoul.
 Skinner, Miss A. G. M., 1914, Au. P., Tongyeng.
 Smith, Miss A., 1921, M. N., Seoul.
 Smith, Miss B. A., 1910, M. E. S., Songdo.
 Smith, Rev. F. H., D. D., & W., M. E. F. B., Seoul.
 Smith, R. K., M. D., & W., 1911, P. N., Taiku.
 Smith, Pas or W. R., & W., 1905, S. D. A., Soonan.
 Snively, Miss G., 1906, M. E. F. B., Wonju.
 Snook, Miss V. L., 1900, P. N., Pyengyang.
 Soltau, Mr. D. L., & W., 1921, P. N., Pyengyang.
 Soltau, Rev. T. S., & W., 1914, P. N., Chungju.
 Spencer, Rev. S. E., & W., 1921, M. S., Wonsan.
 Stark, Miss M., 1919, Seoul.
 Stevens, Miss B. I., 1911, P. N., Syenchun.
 Stevens, Lieut. Commissioner W., & W., 1920, S. A., Seoul.
 Stites, F. M., M. D., & W., 1917, M. E. S., Seoul.
 Stewart, Mrs. M. S., M. D., 1911, M. E. F. B., Seoul.
 Stokes, Rev. M. B., & W., 1907, M. E. S., Choonchun.
 Strong, Miss E., 1920, O. M. S., Seoul.
 Swallen, Rev. W. L., D. D., & W., 1892, P. N., Pyengyang.
 Swearer, Mrs. L. M., 1913, M. E. F. B., Kongju.
 Swic rd, Rev. D. A., 1921, P. S., Chungju.
 Swier, Miss E., 1921, P. N., Pyengyang.
 Swinchart, Mr. M. L., & W., 1911, P. S., Kwangju.
 Switzer, Miss M., 1911, P. N., Taiku.
 Sylvester, Adjutant C., & W., 1910, S. A., Seoul.

T

- Tait, Miss M., 1919, Au. P., Kuchang.
 Talmage, Rev. J. V. N., & W., 1910, P. S., Kwangju.
 Taquet, Père J. E., R. C., Mokpo.
 Tate, Miss I. B., 1921, O. M. S., Seoul.
 Tate, Rev. L. B., & W., 1892, P. S., Chunju.
 Taylor, Rev. C., & W., 1907, M. E. F. B., Seoul. (A).

Taylor, Rev. J. O. J., & W., 1918, M. E. S., Vladivostok, Siberia.
 Taylor, Rev. Dr. W., & W., 1921, A. P., Chinju.
 Tieple, Rev. W., & W., 1919, O. M. S., Taichun.
 Thomas, Rev. F. J., & W., 1915, Au. P., Kuchang.
 Thomas, Mrs. J. C., 1914, P. N., Pyengyang.
 Thomas, Miss M., 1916, C. P., Songjin.
 Tinsley, Miss H., 1911, M. E. S., Seoul.
 Tipton, S. P., M. D., & W., 1914, P. N., Syenchun. (A).
 Toms, Rev. J. U. S., & W., 1908, P. N., Seoul.
 Tourneux, Père V. L., R. C., Chilkok.
 Trissel, Miss M. V., 1914, M. N., Wonju.
 Trollope, Rt. Rev. M. N., D. D., E. C. M., Seoul.
 Tucker, Miss B., 1911, M. E. S., Seoul.
 Turner, Miss C., 1919, M. E. S., Seoul.
 Turner, Rev. V. R., & W., 1912, M. E. S., Wonson.
 Tuttle, Miss O. M., 1908, M. E. F. B., Seoul.
 Twilley, Major W. E., & W., 1910, S. A., Seoul.

U

Underwood, Mr. H. H., & W., 1912, P. N., Seoul.
 Unger, Rev. J. K., & W., 1921, P. S., Kwangju.
 Urquhart, Pastor E. J., & W., 1916, S. D. A., Seoul.

V

Van Buskirk, Rev. J. D., M. D., & W., 1908, M. E. F. B., Seoul. (A).
 Van Fleet, Miss E. M., 1918, M. E. F. B., Seoul.
 Vermorel, Père J., R. C., Taiku.
 Vesey, Rev. F. G., & W., 1908, C. P., Hoiryung.
 Vierhaus, Rev. C., R. C., Seoul.
 Villemot, Père M. P. F., R. C., Seoul.

W

Wachs, Rev. V. H., & W., 1911, M. E. F. B., Haiju.
 Wagner, Miss E., 1904, M. E. S., Songdo. (A).
 Walter, Miss A. J., 1911, M. E. F. B., Seoul.
 Wambold, Miss K., 1896, P. N., Seoul.
 Wangerin, Mrs. T., 1913, S. D. A., Seoul.
 Ward, Commandant, (Miss) E., 1908, S. A., Seoul.
 Wasson, Rev. A. W., & W., 1905, M. E. S., Songdo.
 Watson, Rev. R. D., & W., 1910, Au. P., Tongyeng.
 Weber, Rev. L. R. C., Seoul.
 Weems, Rev. C. N., & W., 1909, M. E. S., Songdo.
 Welbon, Rev. A. G., & W., 1900, P. N., Taiku.
 Welburn, Capt. W. B., 1921, S. A., Seoul.
 Welch, Rev. Bishop H., D. D., L. L. D., & W., M. E. F. B., Seoul.
 Westling, Ensign F., & W., 1914, S. A., Songdo. (A).
 Whitelaw, Miss J., 1919, C. P., Yongjung.

- Whittemore, Rev. N. C., & W., 1896, P. N., Syenchun.
Williams, Rev. F. E. C., & W., 1906, M. E. F. B., Kongju.
Willis, Rev. W. J., & W., 1920, O. M. S., Seoul.
Wilson, Rev. F., 1905, E. C. M., Yunpaik.
Wilson, R. M., M. D., & W., 1908, P. S., Kwangju.
Winn, Miss E. A., 1912, P. S., Chunju.
Winn, Rev. G. H., & W., 1908, P. N., Taiku.
Winn, Rev. R. E., & W., 1909, P. N., Andong.
Winn, Rev. S. D., 1912, P. S., Chunju.
Withers, Miss M., 1918, Au. P., Fusanchin.
Wood, Miss L., 1914, M. E. F. B., Seoul. (A).
Woods, Rev. H., 1918, O. M. S., Seoul.
Wright, Rev. A. C., & W., 1912, Au. P., Fusanchin.

Y

- Young, Rev. L. L., 1906, C. P., Hamh ung.
Young, Miss M. B., 1920, C. P., Songjin.
Young, Miss M. E., 1920, M. E. F. B., Seoul.
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MISSION DIRECTORY

MISSIONS AFFILIATED WITH THE FEDERAL COUNCIL

†Station Secretary. (A). Absent on furlough.

Andong (North Kyeng Sang).

Presbyterian, North.

†Anderson, Rev. W. J., & W.
1917.

Crothers, Rev. J. Y., & W. 1909.

Hanson, Miss M. L. 1918.

MacKenzie, Miss R., 1920.

Winn, Rev. R. E., & W. 1909.

Chairyang (Whang Hai).

Presbyterian, North.

Adams, Rev. E., & W. 1921.

Harvey, Mrs. A. S. 1917.

†Hunt, Rev. W. B., & W. 1897.

McCune, Miss K. 1908.

McKee, Miss A. M. 1909.

Chemulpo (Kyeng Keui).

Methodist, North.

Hess, Miss M. L. 1913.

Hillman, Miss M. R. 1900. (A).

Miller, Miss L. A. 1901.

Overman, Miss L. B. 1917.

Chinju (South Kyeng Sang).

Australian Presbyterian.

Allen, Rev. A. W. 1913.

†Campbell, Miss A. M. 1911.

Cunningham, Rev. F. W., & W.
1913.

Davies, Miss E. J., M. B., B. S.
1918.

Kerr, Miss E. 1921.

Laing, Miss C. J. 1913.

McLaren, Rev. C. I., M. D., &
W. 1911.

Napier, Miss G. 1912.

Choonchun (Kang Won).

Methodist, South.

Hanson, Miss A. J., 1921.

Hill, L. P., M. D., & W. 1917.

Jackson, Miss C. U. 1911.

†Mingledorff, Rev. O. C., & W.
1919.

Randle, Miss P. G., 1918.

Stokes, Rev. M. B., & W. 1907.

Chulwon (Kang Won).

Methodist, South.

†Anderson, E. W., M. D., & W.
1914. (A).

Moose, Rev. J. R., & W. 1899.

Erwin, Miss C. 1905.

Chungju (North Choong Chung).

Presbyterian, North.

Dean, Miss L. 1916.

Johnson, Miss O. C. 1921.

†Miller, Rev. F. S., & W. 1892.

Soltan, Rev. T. S., & W. 1914.

Chunju (North Chulla).

Presbyterian, South.

Austin, Miss L. 1912.
 Buckland, Miss S. 1908.
 Boyer, Rev. E. T. 1921.
 Clark, Rev. W. M., & W. 1909.
 Colton, Miss S. A. 1911.
 Crane, Miss Janet, 1919.
 †Eversole, Rev. F. M., & W.
 1912.

Kestler, Miss E. E. 1905.
 McCutchen, Rev. L. O., & W.
 1902.

Pope, Miss M. 1921.
 Reynolds, Mr. B. 1918. (A).
 Reynolds, Rev. W. D., D. D.,
 & W. 1892.

Robertson, M. O., D. D., & W.
 1915. (A).

Swicord, Rev. D. A. 1921.
 Tate, Rev. L. B., & W., 1892.
 Tate, Miss M. S. 1892.
 Winn, Miss E. A. 1912.
 Winn, Rev. S. D. 1912.

Fusanchin (South Kyeng Sang).

Australian Presbyterian.

†Alexander, Miss M. L. 1911.
 Davies, Miss M. S. 1910. (A).
 Hocking, Miss D. 1916.
 McKenzie, Rev. J. N., & W.
 1910.

Menzies, Miss B. 1891.
 Withers, Miss M. 1921.
 Wright, Rev. A. C., & W. 1912.

Haiju (Whang Hai).

Methodist, North.

Bair, Miss B. R. 1913.
 Barlow, Miss Jane, 1912.
 Norton, Rev. A. H., M. D., &
 W. 1908. (A).
 †Wachs, Rev. V. H., & W. 1911.

Hamheung (South Ham Heung).

Canadian Presbyterian.

Currie, Miss C. 1921.
 †Fingland, Miss M. 1918.
 Kirk, Miss J. H. 1913. (A).
 McDonald, Rev. D. W., & W.
 1914. (A).

McEachern, Miss E. 1913. (A).
 McMillan, Miss K., M. D. 1901.
 McRae, Rev. D. M., & W. 1908.
 Murray, Miss F. J., M. D. 1921.
 Robb, Rev. A. F., & W. 1901.
 Robb, Miss J. B. 1903.
 Young, Rev. L. L. 1906.

Harbin (Manchuria).

Methodist, South.

Jenkins, Mr. H. W., & W. 1921.

Hingking (Manchuria).

Presbyterian, North.

†Cook, Rev. W. T., & W. 1908.
 Henderson, Rev. L. P., & W.
 1920.

Holryung (North Ham Kyeng).

Canadian Presbyterian.

Foote, Rev. W. R., D. D., & W.
 1898.
 McMullin, Rev. R. M., & W.
 1920.
 McLellan, Miss E. A. 1913.
 Rose, Miss A. 1921.
 †Vesey, Rev. F. G., & W. 1908.

Kangkei (North Pyeng An).

Presbyterian, North.

Byram, R. M., M. D., & W.
 1921.
 †Campbell, Rev. A., & W. 1916.
 Helstrom, Miss H. 1909.
 Hoffman, Rev. C. S., & W. 1910.
 Miller, Miss L. 1920.
 Rehner, Miss J. M. 1917.

Kongju (South Choong Chung).

Methodist, North.

Amendt, Rev. C. C., & W. 1919.
 Sharp, Mrs. R. A. 1900.
 Swearer, Mrs. L. M. 1903.
 Taylor, Rev. C., & W. 1907.
 (Seoul).
 Williams, Rev. F. E. C., & W.
 1906. (A).

Kuchang (South Kyeng Sang).

Australian Presbyterian.

Clerke, Miss F. L. 1910. (A).

†Scott, Miss S. M. 1916.

Tait, Miss M. 1919.

Thomas, Rev. F. J., & W. 1915.

Kunsan (North Chulla).

Presbyterian, South.

Bull, Rev. W. F., & W. 1899.

†Dupuy, Miss L. 1912.

Greene, Miss W. B. 1919.

Gray, Miss A. I. 1921.

Harrison, Rev. W. B., & W. 1896.

Lathrop, Miss L. O. 1912.

Linton, Mr. W. A. 1912.

McEachren, Rev. J., & W. 1912.

Patterson, J. B., M. D., & W. 1910.

Kwangju (South Chulla).

Presbyterian, South.

Bell, Rev. E., D. D., & W. 1896.

De Haas, Miss M. 1921.

Dodson, Miss M. L. 1912.

Dodson, Rev. S. K. 1912.

Graham, Miss E. I. 1907. (A).

Hewson, Miss G. 1920.

Knox, Miss Hattie, 1919.

Knox, Rev. R., & W. 1907.

Marin, Miss M. 1921.

McQueen, Miss A. 1909.

†Newland, Rev. L. T., & W. 1911.

Owen, Mrs. G. W., M. D. 1900. (A).

Paisley, Rev. J. I. & W. 1921.

Shepping, Miss E. J. 1912.

Swinehart, Mr. M. L., & W. 1911.

Talmage, Rev. J. V. N., & W. 1910.

Unger, Rev. J. K., & W. 1921.

Wilson, R. M., M. D., & W. 1908.

Kyumasan (South Kyeng Sang).

Australian Presbyterian.

Hocking, Miss D. 1916.

Macrae, Rev. F. J. L., & W. 1910.

†McPhee, Miss I. 1911.

Mokpo (South Chulla).

Presbyterian, South.

Bain, Miss M. 1921.

Cumming, Rev. J. D. 1918.

Hopper, Rev. J., & W. 1920.

Hughes, Miss F. 1921.

McCallie, Rev. H. D., & W. 1907.

McMurphy, Miss A. 1912.

Martin, Miss J. A. 1908.

Murphy, Rev. J. D. 1921.

Nisbet, Rev. J. S., D. D., & W. 1907.

Pyeng Yang (South Pyeng An).

Australian Presbyterian.

Engel, Rev. G., D. D., & W. 1900.

Methodist, North.

Anderson, Miss N. 1921.

Anderson, A. G., M. D., & W. 1911.

Butts, Miss E. 1920.

Cutler, Miss M. M., M. D. 1892.

Dicken, Miss E. M. 1920.

Dillingham, Miss G. L. 1911.

Feltwell, Mrs. E. D. 1897.

Haynes, Miss E. I. 1906.

†Moore, Rev. J. Z., D. D., & W. 1903. (A).

Noble, Rev. W. A., Ph. D., & W. 1892.

Robbins, Miss H. P. 1902. (A).

Shaw, Rev. W. E., & W. 1921.

Presbyterian, North.

Anderson, Miss H. W. 1918.

Baird, Rev. W. M., D. D., & W. 1890.

Bergman, Miss A. 1921.

Bernheisel, R. v. C. F., D. D., & W. 1900.

Best, Miss M. 1897.

Bigger, J. D., M. D., & W. 1911.

Bair, Rev. W. N., D. D., & W. 1901.

Butts, Miss A. M. 1907.
 Doriss, Miss A. S. 1908.
 †Hamilton, Rev. F. E., & W. 1919.
 Hil, Rev. H. J., & W. 1917.
 Holdcroft, Rev. J. G., & W. 1909 (A).
 Lutz, Mr. D. N., & W. 1920.
 McMurtrie, Mr. R. 1907.
 Moffett, Rev. S. A., D. D., & W. 1889.
 Mowry, Rev. E. M., & W. 1909.
 Phillis, Rev. C. L., & W. 1910.
 Reiner, Mr. R. O., & W. 1908. (A).
 Roberts, Rev. S. L., & W. 1907.
 Soltau, Mr. D. L., & W. 1921.
 Snook, Miss V. L. 1900.
 Swallen, Rev. W. L., D. D., & W. 1892.
 Swier, Miss E. 1921.
 Thomas, Mrs. J. C. 1918.

Presbyterian, South.

Parker, Mr. W. P., & W. 1912.

Seoul (Kyeng Keui).

B. & F. Bible Society.
 Hobbs, Mr. T., & W. 1910.
 Miller, Mr. H., & W. 1899.

Canadian Presbyterian.

Mansfield, T. D., M. D., & W. 1910.
 †Fox, Miss M. 1920.

Christian Literature Society.

Bonwick, Mr. G., & W. 1908.

Methodist, North.

Andrews, Mr. T., & W. 1921.
 Appenzeller, Miss A. R. 1915.
 Appenzeller, Rev. H. D., & W. 1917.
 Becker, Rev. A. L. Ph. D., & W. 1903.
 Billings, Rev. B. W., & W. 1908.
 Brownlee, Miss C. 1913.
 Bunker, Rev. D. A., & W. 1885.
 Cable, Rev. E. M., D. D., & W. 1899.
 Chaffin, Mrs. A. 1913.
 Church, Miss M. E. 1915.

Deming, Rev. C. S., S. T. D., & W. 1905.

Estey, Miss E. M., 1900.
 Grove, Miss Nelda L. 1919.
 Haenig, Miss H. A. 1910.
 Hall, Mrs. R. S., M. D. 1890.
 Hall, Miss A. R. 1921.
 Hulbert, Miss J. C. 1914. (A).
 Lacy, Rev. J. V., & W. 1919.
 Marker, Miss J. 1905.
 Morris, Miss. 1921.
 †Payne, Miss Z. 1920.
 Pye, Miss O. F. 1911.
 Roberts, Miss E. 1917.
 Rosenberger, Miss E. T. 1921.
 Smith, Rev. F. H., D. D., & W. 1905.
 Smith, Miss A. 1921.
 Snavely, Miss G. 1906.
 Stewart, Mrs. M. S., M. D. 1911.
 Tuttle, Miss O. M. 1908.
 Van Buskirk, Rev. J. D., M. D., & W. 1903. (A).
 Van Fleet, Miss E. M. 1918.
 Walter, Miss A. J. 1911.
 Welch, Rev. Bishop H., D. D., L. L. D., & W. 1916.
 Wood, Miss L. 1914. (A).
 Young, Miss M. E. 1920.

Methodist, South.

Edwards, Miss L. 1909.
 Fisher, Mr. J. E., & W. 1919.
 Gamble, Rev. F. K. & W. 1908.
 Gerdine, Rev. J. L., & W. 1902.
 Gray, Miss E. 1916. (A).
 Hardie, Rev. R. A., M. D., & W. 1892.
 Hardie, Miss E. 1913.
 Hitch, Rev. J. W., & W. 1907. (A).
 Maynor, Mrs. V. H. 1921.
 Myers, Miss M. D. 1906.
 Stites, F. M., M. D., & W. 1917.
 Tinsley, Miss H. 1911.
 Tucker, Miss B. 1911.

Presbyterian, North.

Avison, O. R., M. D., & W. 1893.
 Boots, Mr. L., D. D. S., & W. 1921.
 Clark, Rev. C. A., D. D., & W. 1902.

Coen, Rev. R. C., & W. 1918.
De Camp, Rev. A. F., & W. 1910.

Delmarter, Miss Jean. 1920.

Est. b, Miss K. M. 1915.

Gale, Rev. J. S., D. D., & W. 1892.

†Genso, Rev. J. F., & W. 1908.

Hartness, Miss M. 1918.

Hirst, J. W., M. D., & W. 1904.

Hopkirk, C. C., M. D., & W. 1921.

Kerr, Rev. W. C., & W. 1907.

Koons, Rev. E. W., & W. 1903.
(A).

Lawrence, Miss Edna. 1920.

Lewis, Miss M. L. 1910.

Luca, Rev. A. E., & W. 1915.

Ludlow, A. I., M. D., & W. 1911.

McAnlis, J. A., D. D. S., & W. 1921.

Malcomson, O. K., M. D., & W. 1921.

Miller, Rev. E. H., & W. 1901.

Owens, Mr. H. T., & W. 1918.

Rhodes, Rev. H. A., & W. 1908.

Shields, Miss E. L. 1899.

Toms, Rev. J. U. S., & W. 1908.

Underwood, Mr. H. H., & W. 1912.

Wambold, Miss Katherine. 1896.

Presbyterian, South.

Leadingham, R. S., M. D., & W. 1912. (A).

Y. M. C. A.

Barnhart, Mr. B. P., & W. 1916.
(A).

Breckman, Mr. F. M., & W. 1905.

Gregg, Mr. G. A. 1906.

Nash, Mr. W. L. 1921.

Songdo (Kyeng Keui).

Methodist, South.

Anderson, Rev. L. P., & W. 1914.

Brannan, Rev. L. C. & W. 1910.

Bray, Miss L. 1921.

Butterfield, Miss M. 1920.

Cate, W. R., M. D., & W. 1921.

Carrier, Rev. T. J., & W. 1919.

Cocke, Miss M. 1921.

†Cram, Rev. W. G., D. D., & W. 1902.

Deal, Rev. C. H., & W. 1921.

Furry, Miss A. 1921.

Graham, Miss Agnes. 1913.

Hankins, Miss I. 1911.

Lowder, Miss R. 1916. (A).

Mauk, Miss M. V. 1921.

Nichols, Miss L. E. 1906.

Reid, W. T., M. D., & W. 1907.

Smith, Miss B. A. 1910.

Wagner, Miss E. 1904. (A).

Wason, Rev. A. W., & W. 1905.

Weems, Rev. C. N., & W. 1909.

Songjin (North Ham Kyeng).

Canadian Presbyterian.

Grierson, Rev. R., M. D. 1898.

Proctor, Rev. S. J., & W. 1913.

Ross, Rev. A. R., & W. 1907.

†Rogers, Miss M. M. 1909.

Thomas, Miss M. 1916.

Young, Miss M. B. 1920.

Soonchun (South Chulla).

Presbyterian, South.

Biggar, Miss M. L. 1910.

†Cait, Rev. R. T., & W. 1909.

Crane, Rev. J. C., & W. 1913.

Davis, Miss M. I. 1921.

Greer, Miss A. L. 1912.

Miller, Miss Louise. 1920.

Preston, Rev. J. F., & W. 1903.

Rogers, J. McL., M. D., & W. 1917. (A).

Syenchun (North Pyeng An).

Presbyterian, North.

Avison, D. B., M. D., & W. 1921.

†Campbell, Mr. E. L., & W. 1913.

Covington, Miss H. 1917.

Edgerton, Miss F. 1918.

Ingerson, Miss V. F. 1916.

Lamp, Rev. H. W., D. D., & W. 1908.

Pieters, Rev. A. A., & W. 1895.
(A).
Ross, Rev. Cyril, Ph. D., & W.
1897. (A).
Samuel, Miss J. 1902.
Stevens, Miss B. I. 1911.
Tipton, S. P., M. D., & W. 1914.
Whittemore, Rev. N. C., & W.
1896.

Taiku (North Kyeng Sang).

Presbyterian, North.

Adams, Rev. J. E., D. D., & W.
1894.
Bergman, Miss G. O. 1915.
Blair, Rev. H. F., & W. 1904.
(A).
Bruen, Rev. H. M., & W. 1899.
Erdman, Rev. W. C., & W. 1906.
Fletcher, A. G., M. D., & W.
1909.
Grimes, Miss E. B. 1919.
Henderson, Rev. H. H., & W.
1918.
McFarland, Rev. E. F., & W.
1904. (A).
†Pollard, Miss H. E. 1911.
Reiner, Miss E. M. 1916.
Smith, R. K., M. D., & W. 1911.
Switzer, Miss M. 1911.
Welbon, Rev. A. G., & W. 1900.
Winn, Rev. G. H., & W. 1908.

Tongyeng (South Kyeng Sang).

Australian Presbyterian.

McCague, Miss J. E. 1918.
†Skinner, Miss A. G. M. 1914.
Watson, Rev. R. D., & W. 1910.

Vladivostok (Siberia).

Methodist, South.

Taylor, Rev. J. O. J., & W. 1921.

Wonju (Kang Won).

Methodist, North.

†Morris, Rev. C. D., & W. 1900.
Scharpf, Miss H. 1907.
Trisse, Miss M. V. 1914

Wonsan (South Ham Kyeng).

Canadian Presbyterian.

†McCully, Miss E. A. 1909.
McCully, Miss L. H. 1900.
McCaul, Mr. J. G. 1920.
MacDonald, Rev. D. A., & W.
1912.

Methodist, South.

Buie, Miss H. 1909.
Cooper, Miss K. 1908.
Oliver, Miss B. 1913.
Ross, J. B., M. D., & W. 1901.
Shearouse, Rev. C. F., & W.
1921.
Spenser, Rev. S. E., & W. 1921.
Turner, Miss Carrie, 1919.
Turner, Rev. V. R., & W. 1912.

Yengbyen (North Pyeng An).

Methodist, North.

Burdick, Rev. G. M. 1903.
Hatch, Miss H. 1920.
†Miller, Miss E. 1918.
Royce, Miss E. 1920.
Salmon, Miss B. C. 1915. (A).
Sauer, Rev. C. A., & W. 1921.

Yongjung (North Kando, Manchuria).

Canadian Presbyterian.

†Barker, Rev. A. H., & W. 1911.
Case, Miss G. L. 1916.
Fraser, Rev. E. J. O., & W.
1914.
McKinney, Miss M. J. 1921.
Martin, S. H., M. D., 1915. (A).
Murray, Miss F. J., M. D. 1921.
Palehorpe, Miss E. M. 1916.
Scott, Rev. W., & W. 1914.
Whitelaw, Miss Jessie G. D. 1919.

MISSIONS NOT AFFILIATED WITH THE FEDERAL COUNCIL

English Church Mission

Arnold, Rev. E. H. 1915.	Seoul.
Barbara, Lay Sister. 1911.	Suwon.
Constance, Irene, S. ster. 1908.	Seoul.
Cooper, Rev. A. C. 1908.	Suwon.
Drake, Rev. H. G., S. S. M. 1897.	Seoul.
Edith, Helena, Sister. 1907.	"
Elrington, Miss B. 1907.	Ta ku.
Faith, Sister. 1920.	Seoul.
Grosjean, Miss V. C. 1907.	"
Helen, Constance, Sr. 1920.	"
Hewlett, Rev. G. E. 1909.	Chinchun.
Hodges, Rev. C. H. N. 1911.	C emulpo.
Hunt, Rev. C. 1915.	Seoul.
Isabelle, Sister. 1901.	Suwon.
Laws, Dr. & Mrs. A. F. 1897. (A).	Chinchun.
Lee, Rev. A. 1921.	"
Trollope, Rt. Rev. M. N., D. D. 1891	Seoul.

Oriental Missionary Society

Black, Miss E. 1919.	Milyang.
Briggs, Rev. & Mrs. F. C. 1921.	Seoul.
Haines, Rev. & Mrs. P. 1920.	"
Lassen, Rev. L. 1913.	"
Orkney, Rev. & Mrs. John. 1919.	Muyang.
Strong, Miss E. 1920.	Seoul.
Tate, Miss Ida B.	"
Thiele, Rev. & Mrs. W. 1919.	Taichun.
Willis, Rev. & Mrs. W. J. 1920.	Seoul.
Woods, Rev. H. F. 1918.	"

Roman Catholic

SEOUL DIOCESE. French Mission

Bodin, Père J. (A).	Seoul.
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Guinand, Père P. J.	Yong-an.
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Lucas, Père L. M. B.	Kimjei.
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D'Avernas, Rev. Count I.	"
D'Avernas, Rev. K.	Yongjung.
Eckhardt, Rev. A.	Wonsan.
Fangauer, Bro. P. M.	Seoul.
Flotzinger, Bro. I.	Wonsan.
Gernet, Bro. P.	Seoul.
Grahamer, Bro. J.	"
Hartmann, Bro. G.	"

Hauser, Bro. B.	Seoul.
Hiemer, Rev. C.	Yongjung.
Hoiss, Bro. H.	Wonsan.
Kugelgen, Rev. C.	Yongjung.
Metzger, Bro. M.	Seoul.
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Romer, Rev. A.	"
Sauer, Rt. Rev. Bishop B. (A).	"
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Vierhaus, Rev. C.	"
Weber, Rev. L.	"

Russian Orthodox

Feodosi, Rev. Father, 1917.	Seoul.
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The Salvation Army

Akerholm, Mrs. Ensign E. 1914. (A).	Seoul.
Battersby, Adjutant (Miss).	Seoul.
Bernsten, Ensign & Mrs. E.	Taiku.
Brokenshire, Lieut. (Miss) V.	Seoul.
Cheesman, Ensign & Mrs.	"
Cooper, Ens. & Mrs. H. 1921.	"
Eriksson, Ens. (Miss) I. (A).	"
Gay, Staff-Captain & Mrs. H.	Chunju.
Hill, Staff-Captain & Mrs. A.	Seoul.
Leary, Captain (Miss) N.	"
Lindquist, Ensign (Miss) E.	"
Lord, Adjutant & Mrs. H.	Hongsong.
Olsson, Ensign (Miss) V.	Seoul.
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Renaud, Lieut. (Miss) I.	"
Salisbury, Adjutant & Mrs. H. (A).	Chunju.
Salling, Ens. (Miss) M. (A).	Seoul.
Stevens, Commissioner & Mrs. W.	"
Sylvester, Adjutant & Mrs. C.	Seoul.
Twilley, Brigadier & Mrs. W.	Seoul.
Ward, Comdt. (Miss) E.	"
Welbourn, Capt. W. B. 1921.	"
Westling, Ensign F. (A).	Songdo.

Seventh Day Adventist Mission

Bowers, Mr. & Mrs. L. I. 1917.	Seoul.
Butterfield, Pastor & Mrs. C. L. 1908.	"
Dye, Mr. & Mrs. L. B. 1921.	"
Hibben, Miss X. J. 1920.	"
Klose, Mr. & Mrs. J. C. 1918.	"
Lee, Pastor & Mrs. C. W. 1920.	Keisan.

Lee, Pastor & Mrs. H. M. 1910.	Seoul.
Oberg, Pastor & Mrs. H. A. 1910.	Soonan.
Riffel, Mr. & Mrs. J. E. 1920.	"
Russell, Dr. & Mrs. R. 1908.	"
Scott, Miss H. M. 1908.	Keisan.
Smith, Pastor & Mrs. W. R. 1905.	Soonan.
Urquhart, Pastor & Mrs. E. J. 1916.	Seoul.
Wangerin, Mrs. T. 1909.	"

Unattached

Boyce, Miss F. 1920.	Seoul.
Coults, Miss F. J. 1922.	Pyongyang.
Nevitt, Miss E. 1919.	Seoul.
Stark, Miss M. 1919.	"

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